

After the fourth of February

by John DeHaan

Mr. DeHaan is executive director of World Relief.

We walked single-file through a dense forest of coffee and banana trees. Our guide explained that coffee trees would not grow in direct sunlight so the banana trees were used to shade the bushlike coffee trees. Occasionally we met an Indian on the trail carrying a 100-pound sack of coffee beans. A cloth band on the forehead held the heavy sack on his back and required him to lean forward as he walked.

My first glimpse of the Indian village in Guatemala was a hut of split bamboo, with the curved part of the bamboo inside. The roof was made of dried banana leaves. The dense smoke coming out from underneath the roof made me wonder if the hut was on fire, but no one paid any attention to the smoke. I then decided it must be a smoke house, but I was wrong again. The Indians cook inside their huts and their huts have no chimneys.

An Indian family greeted us standing in their doorway, with the father in front and mother further back carrying what looked like a two-year-old child. We were informed that the child could neither walk nor talk, and we noted that she had a reddish tint to her hair. Indian hair is normally black. A reddish tint is almost a sure sign of malnutrition. The child I thought to be two was actually four years old.

The desire to take pictures of a scene such as this is almost irresistible. I learned why the people are offended by our pictures when I received some as a gift from one of our churches. They take pictures of things they are proud of. We take pictures of things they are ashamed of.

There were evangelical Protestant churches in the villages we visited. We met with those congregations and exchanged greetings. The lay minis-

ters representing their congregations, and our guide, who is also a minister, preached short sermons followed by several hymns. The lay ministers noted that if we had met outside the village, we would have appeared to be strangers, but we were really brothers and sisters in Christ. One noted that when we arrived in Heaven we would

their areas of concern into four categories: church-membership, medical care, crop production, and literacy. I wondered why literacy was so important to them. They explained that when the people signed contracts with the coffee buyers (using their thumb prints), they were frequently exploited since they did not know what

dians themselves as they realized that one village had more productive trees than other villages. What were they doing that was different? They dumped their garbage near their coffee trees! I asked what the Indian villages planned to do about church membership. The Indians' pastor said that they had set a goal to add 37 new members to their congregations during the coming year.

I then asked how medical care was provided in remote Indian villages. The local pastors select someone from the congregation who is both well respected in the village and seems to learn rapidly. These Indians are trained by local evangelical medical clinics to function as beginning paramedics within their villages. On their own time, they spend three days a week for twenty weeks learning about health care. When they complete this course, they know how to give inoculations, how to treat parasites, how to use some basic medications, and when and how to refer patients to the clinic. What was their biggest problem in getting the Indians to use this service? "Some of those who aren't Christians in the village say that we really don't want to help people. We only want to expand the Christian Church."

After we left the Indian villages we went to Guatemala City to the "Fourth of February" housing project. The project was really a group of wooden shacks, a little larger than utility sheds. These buildings were usually constructed poorly and very close together. Approximately 10,000 people live in this area. Disease and parasites abound because there are few toilets. I resisted my urge to walk on my tiptoes as we went through the project.

The area receives its name from the date of the earthquake. Most of the people had lived in what we would call the inner-city. Their adobe huts, made of dirt bricks, with tile roofs, dissolved

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"Fourth of February" housing project

no longer need translators from Indian to Spanish to English.

Each village had a special meeting of their congregation when we visited. After one of the worship services five of the villagers lined up and asked to be healed of various ailments. This produced very mixed emotions within me. I felt that this was the way things must have been when Jesus went from village to village. At the same time, I felt very inadequate because I could not respond to these people's needs.

I was amazed by the sophisticated planning that had been done by the lay ministers who had, at most, a second-grade education. They had divided

was in the contract.

The education that the lay ministers had received is called "functional literacy" and it is comparable to our second-grade level. The system used is called "each one teach one" — each student is required to educate another member of the village.

We also talked about coffee production. The Indians realize that their coffee trees produce only 20% of the crop that the larger coffee growers produce. They are now learning to plant new trees to replace the old, to prune off non-bearing branches, and to fertilize their trees. The need for fertilizer was discovered by the In-

Foundation Day theme: "Choose Christian textbooks"

by Fred Vander Velde

Mr. Vander Velde is executive director, Canadian Christian Education Foundation.

Foundation Day 1978 has been scheduled for February 13-17. The Christian school in your community has been asked to join with more than 300 members NUCS Christian schools across North America to observe Foundation Day, an annual fund-raising event sponsored by both the U.S. based Foundation (CSEF) and the Canadian Foundation (CCEF).

The Canadian Christian Education Foundation Inc. (CCEF) was formed in 1975 at the request of the National Union of Christian Schools, whose publication efforts are funded by both Foundations. The CCEF is incorporated in Canada, particularly to meet the needs of Canadian donors, and to encourage the NUCS to provide more textbooks for its' Canadian member Christian schools.

"Choosechristiantextbooks": That's what the theme is all about this year. This date on the Christian school calendar is the day when thousands of Christian school children bring their gifts to school so that they can help provide more Christian textbooks. What they give is not as important as the fact that they give!

It's a real "fun day" for all the children who attend the Christian schools because they know that whatever the size of their gift, each year the NUCS produces a large number of publications. Regardless of the amount raised by each school, all students are given a souvenir. This year's souvenir is a bookmark which can also be used as a ruler showing inches and the metric equivalent-linear measure-weights and temperature. In this important education ministry one of the things that has impressed us is the large number of persons and organizations giving of themselves to make it possible for the NUCS curriculum department to produce distinctively Christian publica-

tions for use by both teachers and students.

Last year, well over \$7,000 was raised by the students in our Christian schools and for this year's Foundation Day we can raise well over \$10,000 providing all schools participate across Canada. On February 13-17 a joint effort of principals, teachers, and students can make Foundation Day a truly "fun day", and in the process the covenant youth will benefit.

Each year the NUCS produces a large number of publications thanks to the gifts offered by thousands of students, parents, churches, and friends of the Foundation who support it financially. Some of the projects which have been proposed, pending the necessary funding are: Decisional Learning in Christian Schools; Selecting Textbooks: Criteria and Process; Tests of Bible Knowledge; The Gospel of Mark; Canadian History, 1840-1890; Christians in Society; Language Arts Curriculum Guide, 7-12; Writing Guides, K-6; Reading God's World — final editions; 7-8 Physical Education

Guide; Personalized Clothing Guide; Hymn-of-the-Month — third series.

Christian education is choice education! We're glad so many have chosen a Christian school where the Bible is taught in all areas of learning.

Many more parents are joining the Christian school movement in Canada because they fully realize that it is a parental duty to "train a child in the fear of the Lord."

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NEXT WEEK

Loneliness

VIEWPOINT

Are you the best we have?

Have you ever gone to a worship service where the organist plays lousy, the congregation sings halfheartedly if at all, and the tunes seem to lack any rhyme or reason? I see a few heads bobbing up and down in enthusiastic agreement. We have all become frustrated with our organists or non-singing pew partners at one time or another, I am sure.

Music is important in our worship services. That is stressed repeatedly throughout the Scriptures, especially in the Psalms. It's not good enough to simply "have" music in church, it must be done properly.

The opening verses of Psalm 33 tell us to sing a new song unto the Lord but it also tells us to "play skillfully". It is simply horrible to hear God praised in a half-hearted, messy manner. God deserves the best we have. Every Christian should endeavor to sing according to the rules of the art, so that he may keep time and tune with the congregation. Let us not offer Him limping rhymes set to harsh tunes and growled by poor singing.

The Psalmist also tells us to sing with a loud noise; not a whisper or a hum, but a shout. Men shout at the sight of the Queen or Prime Minister or President. Do we then sing halfheartedly to our God?

God deserves the best we have and that most certainly applies to the worship service. He requires a sermon that is well-prepared by the minister. He requires total concentration as the congregation listens to that Word, and God requires us to praise His name with enthusiasm and with the best of our instruments.

The Psalmist tells us to praise the Lord with the psaltery and harp and with an instrument of ten strings. In other words, praise Him with the best

instruments that are available.

We also need good organists for their ministry of music adds an important dimension to the worship service. A bad organist can seriously hamper the congregation's desire to praise God. In fact, he can put a damper on it.

A worship service has two parts, right? The first half of the service is usually God's word to His people — the greeting, the law, the sermon based on the Bible. The second half is our response to that Word — singing, offering, confession.

Music is vital in a worship service. Some people don't like singing. Young people find it childish so they merely mumble along or don't sing at all. Perhaps some ministers and/or consistory could do some educating in this matter.

The selection of an organist or organists is always a difficult matter. Some churches are blessed with several masters of the keyboard while others are hard put to find a member who even plays an organ or piano.

God requires the best we have. If the organist in your church doesn't play too well, he should be encouraged to take additional lessons so that his role of leadership in the worship service can be improved. Difficulties often arise when a better organist comes along and nobody has the heart to tell the dedicated, struggling 60-year-old organist that there is someone else who can play the instrument better.

The best we have. That must be our criterion. The best on the pulpit, the best in the pew and the best as music leader — organ, piano, trumpet, etc. And even our best is not worthy of God's ears!

Keith Knight

by Keith Knight

Tug-of-war over some islands

There is a tug-of-war going on in the Atlantic Ocean over a rocky archipelago. The Falkland Islands protrude from the ocean some 300 miles from the South American mainland and consist of 2,000 inhabitants, all of whom have British roots.

Britain took possession of the islands in 1767 but only occupied them continuously since 1832. The inhabitants like the British domination and are trying their utmost to maintain that tie with a "homeland" that is thousands of miles away across the Atlantic.

What is their alternative? Argentina. That violence-torn military dictatorship which constitutes the mainland and which has sought control of a foreign body of land for a long time. Argentine public opinion has become quietly convinced that their country has won the long tug-of-war with Britain for the Falkland Islands. Britain has apparently decided that there is nothing to be gained by continuing to resist the tough Argentine campaign to take over the islands. As the Argentines now see it, Britain's main problem is finding a polite way of discarding the islands without appearing to betray the inhabitants.

Even the islanders appear to be accepting what has come to seem inevitable. Before the latest round of bilateral talks were held in New York between Britain and Argentina, they agreed not to raise any objections about the issue of sovereignty.

Should the Falklands be handed over to Argentina in the near future,

their economic development would be very low indeed on the Argentine government's list of priorities, and without some British co-operation their wool-growing economy would very quickly deteriorate.

The Argentine military regime is fully aware of its international isolation. It is on cool terms with most of its Latin American neighbors, especially Chile and Brazil, for territorial reasons. Elsewhere, it is poorly thought of because of its poor record on human rights and its relations with the U.S. have become very strained indeed.

The islanders, because they are few in number, are not considering independence. They have belonged to Britain for more than a century and their ties, though made remote by distance, are nevertheless strong. That is reflected in their culture and their language.

The islanders, together with their sympathizers around the world, have mounted a campaign to keep the islands British and they have won the support from every party in the House of Commons, a rare achievement.

Yet Argentina seems persistent and Britons are becoming tired in this constant battle over the islands. Until early in 1977, Britain steadfastly refused to discuss anything with the Argentines apart from transportation to and from the islands and the possibility of joint economic development. Then the breakthrough came and Argentines have been rejoicing ever since in anticipation of absorbing the islands into their South American kingdom.

DATELINE: THE WORLD

by Johan D. Tangelder

"If a man die, shall he live again?"

"If a man die, shall he live again?" This question was already raised by the sufferer Job in ancient times (Job 14:14). The same question is asked today. Man is born to live. Death is feared a man's natural enemy. "It is a poor thing for anyone to fear that which is inevitable", so wrote Tertullian, the third century church father, about death. And today, too, people seize on anything that seems to shed light on the dark subject of death. Even the ancient heresy of trying to prove life after death is still with us today.

Man's longing for life beyond the grave undoubtedly counts for the popularity of Dr. Elisabeth Kubler-Ross published medical research on dying and Dr. Raymond Moody's best seller *After Life*, which even received a condensation in the *Reader's Digest* book section. Dr. Moody reports such experiences as "moving rapidly through a long, dark tunnel," after being pronounced dead, watching "the resuscitation attempt" from outside one's body, receiving glimpses of the "spirits of relatives and friends who have already died," and encountering "a loving, warm spirit — a being of light", resisting return to life as "feelings of joy, love and peace"

are experienced. Dr. Moody reports that these experiences profoundly affect one's attitude towards death. "I used to dread dying. But those feelings vanished. I don't feel bad at funerals anymore. I kind of rejoice at them — because I know what the dead person has been through."

What must we think about these reports? Do they prove life after death? No! The things people report experiencing while being resuscitated (revived) actually suggest no information at all about life after death. They have not come back from the beyond. No one interviewed reported any experience after death itself. But the Bible does. It proclaims that there is a life beyond life. The hour of our death is not the hour of our destruction. Death is not the becoming one with nature. The Christian view is that our whole life is a "constant death." We are banished from the tree of life. Man has been created for eternity, and through death and decay, he will reach his eternal home. Death is the judgment all of us must experience.

What happens at death? The Christian believer passes immediately into the glorious presence of God, while his earthly body begins to decay (2 Cor. 5:1; Phil. 1:23). He goes from death

into life. The unbeliever too goes to his destiny, a conscious state in the presence of the prince of darkness. Jesus, in the parable of the rich man and Lazarus (Luke 16:19-31) taught conscious existence after death, the reality of the torment of hell, no second chance for salvation after death (the opportunity for salvation is only in this life), no opportunity of the dead communicating with the living to warn about the place of "outer darkness" and a call to repentance.

But what about the light which some reported seeing while facing death? The Christian needs to remember that Satan himself is transformed into an angel of light (2 Cor. 11:14). I am not saying that each such related experience is Satan inspired. There are no easy and simple answers that can be applied to each and every case.

Dr. Charles C. Ryrie of Dallas Theological Seminary made this pointed comment in his article "To be absent from the body." He said: "Whether or not Satan is directly (or through demons) involved in such experiences, the Christian needs to ask how Satan might be using all the publicity these reports (re: the experiences of the dying) have been given. He is undoubtedly delighted to have

people think about existence after death as long as he can control and slant the content of their thinking. A being of light, the identification of which can be adapted to anybody's religious background; a review of one's earthly life with the assurance of forgiveness and acceptance for all; the absence of judgment and eternal punishment; all these factors — so prominent in the researchers' report fit perfectly with Satan's clear purpose to counterfeit the truth of God's Word."

"If a man die, shall he live again?" The answer is found in Jesus Christ, the risen and ascended Lord. "He has ended the power of death and through the gospel has revealed immortal life." (2 Tim. 1:10).

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LETTERS

Keep our schools open but reformed

Dear Sir:

Do we want Reformed schools or "interdenominational" schools? The C.C. of Jan. 6 contains a write-up about an "interdenominational school in Orillia." In the same issue, Dr. Jack Fennema writes; "In answer to the question, 'What kind of Christian school?', my reply would be 'reformed.' And even if we were to choose not to use the actual word 'reformed' within our promotional materials, those persons who are responsible for setting the tone and direction of the Christian school should be guiding the school from 'reformed' principles."

I am in full agreement with Dr. Fennema. I want my children to attend a school where the teaching is in complete harmony with what they get at home and in church, a school that has the same confessional outlook and world-and-life-view. That means a Reformed school.

I fully agree that "the blessing of Christian education may not be selfishly hoarded" but "must be generously shared with committed Christians in other denominations." But then we must indeed share what we have — our Reformed outlook — and not whittle it down to accommodate non-Reformed views, for then we are sharing nothing.

I'm not saying the school in Orillia is doing this. But I would like to know a bit more of how they go about running an interdenominational school without losing the Reformed perspective. In Smithers, B.C. where I come from, we also had families of non-Reformed persuasion sending their children to our school. We welcomed them eagerly, but on the basis of the school's constitution which spelled out very clearly from what perspective we operated. Those who could not agree with the constitution, but who nevertheless wanted to send their children, could become "associate" members of the society (non-voting). And in no way can that be called discriminatory. If the Baptists had a school to which I wanted to send my children, I would not expect them to change their constitution for me. I would have to agree to their basis.

What makes me wonder about a set-up such as Orillia has in this: The article states that "responsibilities, decision-making, and board and committee work and positions must be equally distributed with no denominational favouritism." At the same time, "their end product is biblically based, reformed in character...." Now, unless all evangelicals suddenly become Reformed, I don't understand how this is possible.

Take just an example or two: How do we regard our children? Do they belong to

the Lord? Are they kingdom children? Are they "in Christ"? Or are they objects of evangelism? And what about the Kingdom: Is it a present reality, or is it going to come sometime in the future? Are we kingdom-workers also in the school, or is our task to shelter our children from this big, bad world that belongs to the devil, and prepare them for the Kingdom that is yet to come? Is the school training ground for kingdom service or is it a "hot-bed" of isolation for our children?

These are crucial questions, and they are going to be answered quite differently by

a Reformed believer and one who is not Reformed. Let's not kid ourselves. In other words, matters like covenant and kingdom cannot be left outside the classroom door.

Time and again I hear people glibly say: We don't teach doctrines in school; we simply want a "Christian" school. Granted, there is a difference in focus in school and church. But can doctrine and life be separated like that? Are key concepts like "covenant" and "kingdom" not "doctrines" that have everything to do with Christian education? And what does "Christian" mean? L.D. 12 of

the Heidelberg Catechism spells that out beautifully. Doesn't that have anything to do with the kind of school we operate?

I ask again: What kind of a school do we want? Do we establish our schools because the morals are so bad in the public school? Or are Christian schools a demand of the covenant, so that the child may be trained in righteousness, thoroughly furnished unto every good work?

In short, if the Reformed faith is worth defending in the church and home, so also in school!

J. Tuininga
Lethbridge, Alta.

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The Other Side of Haiti

Tropical beaches and tourist hotels are one side of Haiti, but this, the poorest nation in the Western Hemisphere, has another side, where poverty is a mighty challenge to CRWRC's young program. Slide/tape; 15 minutes.



Forgotten Barrios: CRWRC in the Philippines

Self-help community development, and nutrition education are CRWRC's response to unemployment, despair, and hunger in this tiny and crowded island nation. Slide/tape; 17 minutes.



Did You Know? Do You Care?

A quick overview of how CRWRC attempts to combat hunger and malnutrition—with special emphasis on how you can help! Slide/tape; 6 minutes.



CRWRC's Mission of Mercy—Appalachia

CRWRC's young staff is working to overcome apathy and hopelessness in one poverty-ridden corner of Kentucky and Virginia. Slide/tape; 18 minutes.

The Earth Is The Lord's

A sampling of CRWRC's work overseas. See how the CRC's representatives in other countries are carrying a message of hope to those in poverty—the earth is the Lord's and all who dwell therein! 16mm color and sound movie; 42 minutes.

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This program about CRWRC's work in Honduras is designed especially for children—Sunday schools, DVBS, and grade school. It concentrates on CRWRC's feeding programs for children and will help your youngsters understand that Jesus loves all the children in the world. Slide/tape; 13 minutes.

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Dare We Hope for Bangladesh?

CRWRC's program to increase food production and improve nutrition is working successfully in one of the world's poorest countries. See how our agriculturists teach Bengali farmers to make better use of their fertile land. Slide/tape; 18 minutes.

Glimpses of Nigeria

You know that the CRC has an active mission in Nigeria, but a new perspective on mission will be yours when you see CRWRC's Lou Haveman use agriculture to help build the church. Slide/tape; 16 minutes.

Faces of Love: CRWRC in Honduras

CRWRC's program in Honduras is a comprehensive, family-oriented plan to improve nutrition, sanitation, literacy, and income. See how we responded to Hurricane Fifi—what God is doing in Honduras through CRWRC. Slide/tape; 18 minutes.



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Church Page

A Kingdom worker goes Home

Mr. Ray Koning, a frequent contributor to Calvinist Contact and business manager of the Chatham Hollandia News died this past Friday, January 27. Mr. Koning was a house painter by profession but his interest also lay in promoting the work of the Lord.

Mr. Koning came to Canada shortly after the First Christian Reformed Church of Chatham was organized in 1926. Beside his daily work he was very active in the struggling years of the small church. We, the newcomers, learned to know him as the organist of the church, the leader of the boys clubs, the teacher of catechism and Sunday school, and a one-time clerk of the church.

Mr. Koning was eager to bring the gospel to the Victoria Home, the Thames View Lodge and to the Canadian

Nursing Home. His bringing the Word to the Homes caused him to be referred to many times as "reverend."

At pension age he semi-retired from his daily work but brought the interest of art to Calvin Christian School and the Christian High School where he became a part-time art teacher. At the same time he wrote many articles and stories for Calvinist Contact.

In 1976 First Church remembered the fiftieth wedding anniversary of Mr. and Mrs. Koning.

For a time he became ill but was healed through the grace of God. The illness returned in the later part of 1977 and it appeared that there was no hope of curing it. He felt that the Lord was knocking on his door to tell him that the time of departing was near. He was

ready to meet his Master and his hope was to arrive in the eternal home of the Lord. On

Friday, Jan. 27, 1977 he was promoted to glory.

Mr. Arend Bisschop, Sr.

RAY KONING

Many lives have been blessed by the talents and words
That Ray Koning was able to share.
The elderly folks in the homes around town,
For young people and children he cared.
The hub of his home, what an empty place there,
In church, in his writing and more,
It came to an end in what only we see—
God is keeping a different score.
He knows what effectiveness Ray leaves behind—
An inspiration to paint for the young,
The pleasure he gave to each elderly soul.
As he shook their hand, all, one by one.
Ray didn't want thanks, perhaps herein we've failed,
But of one thing we all may be sure:
The "well done" will be said, for 't was done in His name,
And the things done for God will endure.

E. Snee

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Houseparents provide Christian home at Talitha



Talitha Girls Home residents, l. to r.: Hilda Hagen, Mrs. Kuiper, Mr. Kuiper, Betty-Anne and Ronnie

Peter and Anne Kuiper, a husband and wife team from Stratford, have settled into Talitha Girls Home and are awaiting their first charges. The first girl is expected to arrive at the home on Genier Road this week.

The Kuipers will be houseparents to eight or nine girls, who will be referred to the home through the Ontario Ministry of Correctional Services and the Children's Aid.

Religion will be an important part of life at Talitha, with great focus being placed on Christian ideas and beliefs. The Kuipers believe that each of the girls' need to experience Christ through a loving, Christian home environment.

The Kuipers came here in response to an advertisement in a mission publication. Formerly a high school teacher and guidance counsellor, Peter Kuiper says that he and his wife see their new houseparent role as their Christian

duty. Sixteen-year-old Betty-Anne and eleven year old Ronnie, the youngest of the six Kuiper children, will live at Talitha with their parents.

A graduate of a Christian Bible College, Hilda Hagen of Hamilton will assist the Kuipers at Talitha. She has been living in Cochrane for the past seven months, doing odd jobs and waiting for Talitha to open. Confident and optimistic about Talitha's success, she is looking forward to working with the girls and bringing them to Christianity.

The house itself is situated on seventy-three acres of land, providing plenty of room for a garden, a walk alone, any number of sports activities, and maybe later, a bar n with horses and farm animals. The girls who take up residence at the home will be allowed free time to roam the property, to see the beauty of the earth first-hand.

The two-storey building contains two bathrooms, four two-girl bedrooms, a general living room, a large kitchen-dining room, a private living room for the houseparents and a counselling room. The two Kuiper children each have their own room, with an office, hobby-room, recreation room, and laundry planned for the unfinished basement. Hilda has a private bed-sitting room and bath.

Being situated three miles out of town is considered a plus by the houseparents. Interaction with the community through school, church, and shopping will be balanced by a strong home life.

Open house is planned for early in February, at which time Talitha will be well under way. The houseparents are certain they will be successful with the girls, that their faith will keep them loving and tide them over rough spots.

CHRISTIAN REFORMED

Called

-to Burlington, Rev. G.W. Sheeres from Zeeland (Bethel), Michigan.

CLASSIS HAMILTON — 25 years of God's blessings

Weathering a near-record snowfall, the delegates of Classis Hamilton met in session on January 18 in the historic First Christian Reformed Church of Hamilton. This particular session of classis was rather special in that we celebrated our 25th anniversary as a classis. Rev. J. Jongsma was the chairman for the day, handling the regular business of classis in an efficient manner. Those who have attended classis meetings know that much of the time is spent on what are often considered routine matters, for example, the reports of various committees and delegate reports to the various denominational boards. However, such work makes one realize the diverse and complex nature of the Church, while at the same time being aware of its integral unity of task and purpose.

Classis welcomed Rev. J. Van Til, Regional Home Missionary for Canada who briefly outlined the work of home missions which he is supervising in our country, and also his work in assisting our classical home missions committee.

An overture requesting that Classis Hamilton be divided into two classes was given into the hands of a special study committee. Grounds given for this proposed action were that our classis now numbers among the largest in terms of families and members. A matter was also raised regarding the racial problems in South Africa and how we as Reformed Christians can best show a spirit of genuine concern for our brothers and sisters in that country which is currently undergoing a crisis in its quest for justice and equality.

Classis bid farewell to Rev. J. DeJong from Fruitland who has

accepted the call to Georgetown, Ontario. Rev. De Jong was thanked for his conscientious work in our classis, particularly as that related to our Student Fund and as delegates to the Board of World Missions. Burlington and Fruitland are now vacant and we trust that the Lord will soon supply them with new pastoral leadership.

The evening session of classis was spent in a public service of thanksgiving and celebration to mark 25 years of God's blessings to our classis. Rev. J. Klomps, pastor of the "mother church" addressed us on the theme, "Stones of Remembrance." He noted that 25 years was really a small segment of time in the context of God's total redemptive history, but just as God's people of old erected memorials to commemorate the Lord's faithfulness, it is also fitting that we as a classis give thanks and celebrate the faithfulness of our God in these formative years. Two old-timers in the area, Mr. C. Tigchelaar and Mr. H. Vander-Zwaag, whose roots go back to 1928 as far as the Christian Reformed Church in southern Ontario is concerned, gave a delightful and often humorous presentation, set to rhyme, reflecting the history of our classis. To mark this occasion, an anniversary booklet entitled, "A Quarter Century in a New Land" was presented to classis. All the families of Classis Hamilton will receive a copy if they have not already. The anniversary committee and several individuals who worked hard on this project are to be congratulated for work well done. It is our prayer that the Lord of the Church will continue to bless our classis so that we will communally be able to contribute to the ongoing work of Christ's Church and Kingdom.

Rev. Martin J. Contant

New editor

-the new editor of Outlook magazine is now Rev. Peter De Jong, P.O. Box 34, Dutton, Michigan, 49511.

Church News

Help in Choosing a Career

Vocational Guidance in the Bible

by Russell J. Fornwalt

Mr. Fornwalt is a C.C. correspondent from New York City.

Looking for a job? Trying for a promotion? Need help in choosing your life's work? Whatever your employment or career problem, turn to the Bible. No better book on vocational guidance has ever been written.

"Freely ye have received, freely give." (Matthew 10:8) Those six words are the Bible's great secret for success. Keep them in mind when you choose your occupation, apply for a job, or seek to get ahead. You won't go wrong.

"For unto whomsoever much is given, of him shall much be required." (Luke 12:48). God does not intend that anyone should hide his light under a bushel or bury his talent. In a sense, our aptitudes are on loan. Our job or purpose in life is to develop them fully and return them to the Creator and Great Giver with interest — interest in the form of dedication and service to all mankind.

"For unto whomsoever much is given, of him shall much be required."
[Luke 12:48]

What is the best career for you? It is the one to which you can give the most. It is that vocation to which you can give or invest your talent, temperament and training.

"And unto one he gave five talents, to another two and to another one." (Matthew 25:15). God has distributed a variety of vocational gifts or aptitudes — all of which can be used for the building of His kingdom here on earth and the betterment of people everywhere.

Do you like to putter around in the kitchen? Perhaps God has given you creative ability in baking and cooking. If so, there are many careers to which you can give that ability. You can serve the Lord in Children's homes, institutions for the blind or the aged, hotels or in the diet kitchens of hospitals. You may have the talents for success in a catering service.

Creative people can give their talents to writing novels, poetry, plays, short stories, TV scripts and religious literature. Others can give their creative ability to commercial art, costume design, fashion illustrating, portrait painting or sculpture.

You may have a flair for working with figures. It is known as clerical aptitude, and you can use it well in such jobs as bookkeeping, accounting, statistical typing, engineering or computer technology.

Are you the social service type? Do you like to help people in a personal way? If so, you can give your talent to nursing, marriage counseling, the ministry, settlement house work, recreation leadership, camp directing, or missionary work.

Some men and women have great executive or leadership ability. They have the knack of commanding as well as of inspiring others. Much indeed is required of leaders. We need them to be the heads of government, presidents of corporations, principals of schools, directors of social agencies, generals of armies and foremen of construction crews.

"But seek ye first the kingdom of God." Vocationally speaking, many view the kingdom of God as the career to which you can fully give your talents and efforts. Whether you work as a porter or president, errand boy or executive, teacher or technician makes no difference.

Serve the Lord to the best of your ability, and "all these things shall be added unto you." And, vocationally speaking, "these things" are good salary, security, social status, job stability, personal satisfaction and the opportunity for self-expression and self-fulfillment.

Often you will find that a job well done is its own reward. You will find that seeking first the Kingdom of God can be a real joy in itself. Then, such material rewards as free lunches, coffee breaks, increments, holidays, sick leaves, pensions and profit sharing will seem trivial.

Many people want to know the secret for deriving personal satisfaction from their work, especially if their jobs are on the dull and monotonous side. Again, the answer is in the Bible. "Give, and it shall be given unto you: good measure pressed down, shaken together, and running over." (Luke 6:38).

"But seek ye first the kingdom of God."

There are many ways of giving to your job. Be enthusiastic. Be loyal to your employer. Boost your company's products or services at every opportunity. Be helpful to new

employees. Offer constructive suggestions to your foreman or supervisor. Give the new employee a helping hand and a word of praise.

You will find that giving never impoverishes the one who gives. In fact, one of the great secrets of life is that a person can multiply his wealth by dividing it; he can add to it by subtracting. Work constantly in the spirit of giving and sharing. Then, your job will be a real joy. Your work will be more than merely earning a living — it will be living in the fullest sense. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." (Proverbs 13:7)

Always keep in mind the reassuring words in Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days."

What advice is in the Bible for the job hunter? "Ask and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7) To find the position you really want, you may have to do a great deal of asking, seeking and knocking.

You may have to answer dozens of newspaper ads. To get the right job, you may have to write many letters of application or send countless resumes. You may have to knock on many doors.

But never give up! There is a definite place for your skill or talent in the great world of work. "For your Father knoweth what things ye have need of..." (Matthew 6:8)

For every devout Christian a vital part of the jobgetting process is prayer, and, in fact, "prayer without ceasing." This does not mean that you are to go around with any kind of pious or "pity poor me" look. As you go from office to office, store to store or factory to factory, carry a simple prayer in your heart. Say to yourself from time to time, "The Lord is my shepherd; I

shall not want," (Psalm 23:1), or "... they that seek the Lord shall not want any good thing." (Psalm 34:10)

What are prospective employers looking for in job applicants? The answer to this question is in Philipians 4:8 "... whatsoever things are true, whatsoever things are honest... whatsoever things are of good report..." In other words, the man who does the hiring wants people with the right attitudes as well as the right aptitudes, with ideals as well as ideas, with character as well as skill.

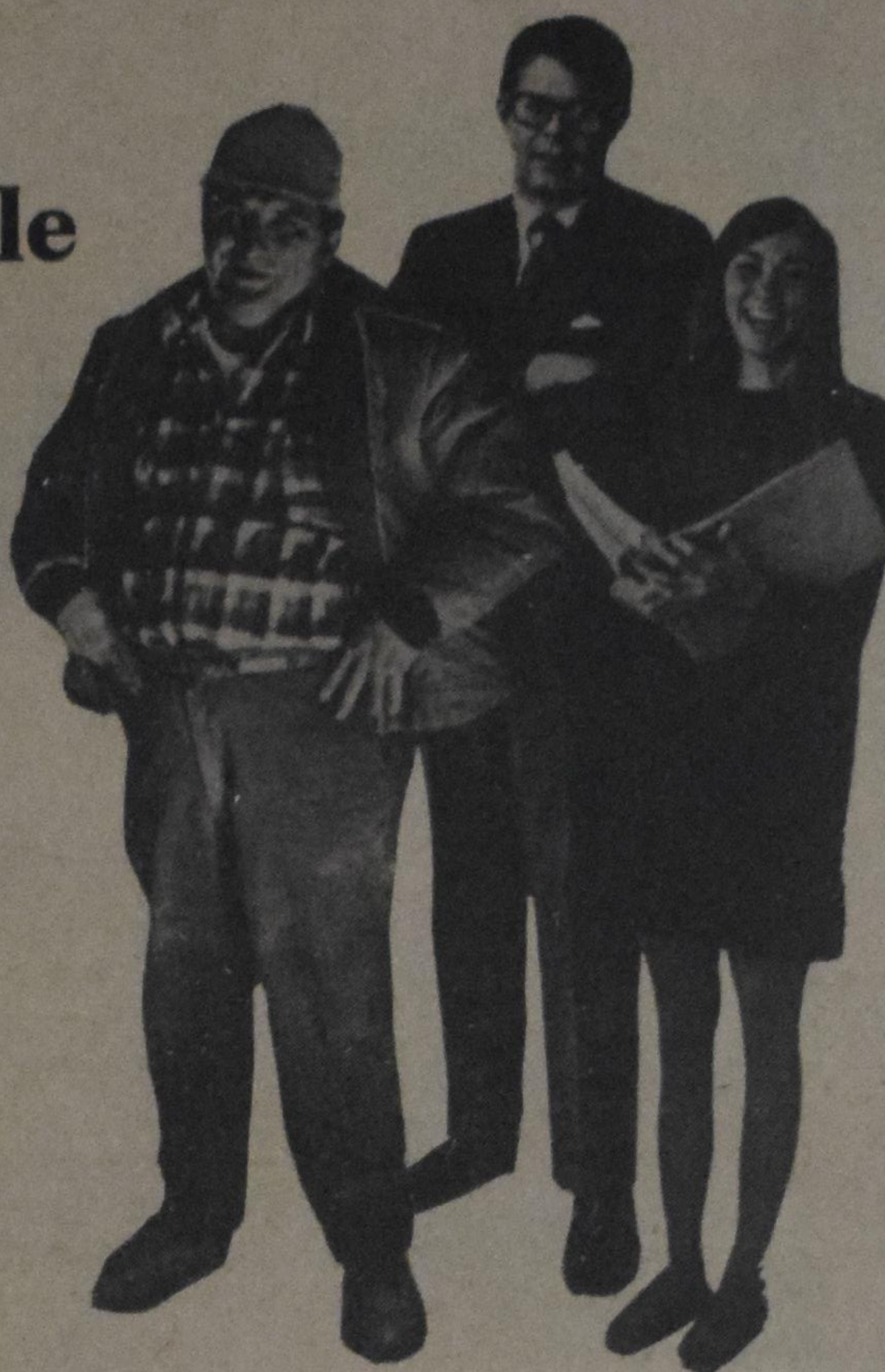
From time to time you may be turned down in your job quest or in your desire for a promotion. But do not become discouraged. What often looks like opposition may really be opportunity in disguise.

"There is that maketh himself rich, yet he hath nothing; there is that maketh himself poor, yet hath great riches."
[Proverbs 13:7]

Keep on keeping on. Failure to land a certain job or promotion may not be failure at all. It may turn out to be one more step closer to success.

"He leadeth me in the paths of righteousness..." (Psalm 23:3) Keep these reassuring words in mind as you make the rounds of personnel offices and employment agencies or as you take tests for higher positions.

After you get the job your heart is set upon, you will naturally want to keep moving up. Much has been written on how to succeed, but the secret has never been expressed more simply or eloquently than in Matthew 25:21: "His Lord said unto him, Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."



The fourth of February

Continued from page 1

during the earthquake. Those who were not killed by the falling roof tiles moved to the outskirts of town and began building with whatever they could find. There is currently strong government pressure to get these squatters off the land.

A small group of dedicated Christians realized that the "Fourth of February" area had no spiritual food. A small church was built. As the body of believers grew, they began to respond to other needs also. The piped water close to the church for the village people to use. Without such a supply, the women of this village would spend a great deal of time carrying waterpots on their heads to and from the nearest source of water.

Next, the church realized that there were some 3,000 small school-aged children who had no chance of being educated. Some of those children are now being taught by Christians, but the major emphasis is on teaching the parents, who agree to teach other parents and children within the village. We again encounter the concept of "each one teach one."

Two things really impressed me about this experience. The first is that it is wonderful to see Christians in action responding to the wide ranging needs of people in distress. Second instead of doing things for others, which may cause even greater dependency, these Christians are helping people find ways to meet their own needs.

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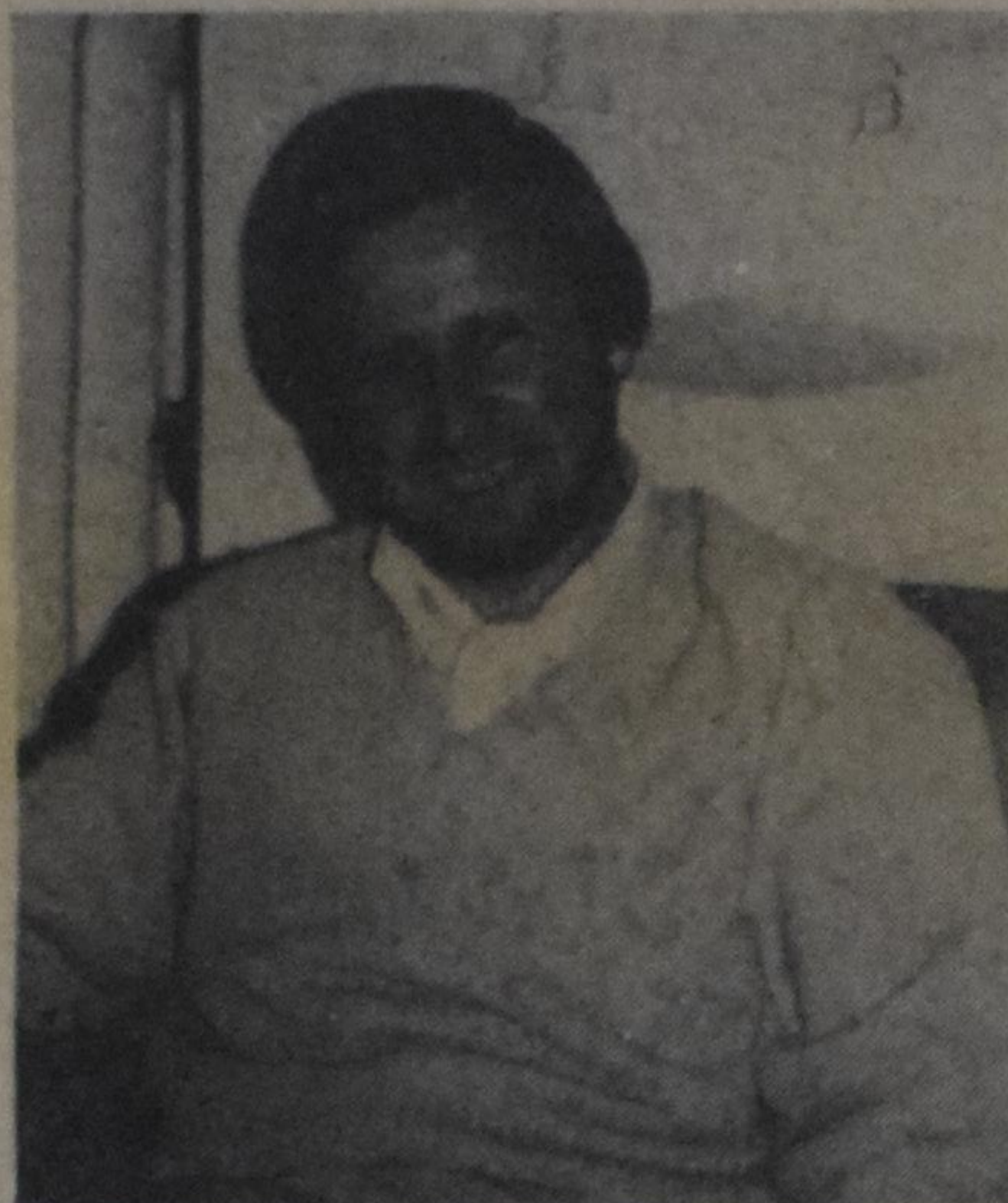
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Loenen works in West for AACS

In January, Nick Loenen began working as full time Western Representative for the Association for the Advancement of Christian Scholarship (AACS), it was announced by Marcia Hollingsworth, development director of the association.

Mr. Loenen's territory will include B.C., Alberta and Washington state, with the greatest time spent in the Central Fraser Valley in B.C. His major emphasis will be to build a greater base of financial support for AACS and the Institute for Christian Studies in Toronto through the educational and promotional work he will do in various communities. His work will include presentations to Christian school boards, consistories, and congregational meetings. He will also work closely with local AACS chapter boards and contact people to encourage and organize educational services geared to the interests of specific communities. He will do some work on campuses, informing students and faculty members about the services available from the Institute.



Nick Loenen

Mr. Loenen was born in the Netherlands and as a child immigrated with his family to Richmond, B.C. Alongside his business in residential construction, he has been studying at the University of B.C. for the past six years and has completed his B.A. degree in philosophy and one year of a masters degree program in the philosophy of religion. He is very involved in his Richmond community, having served as elder in his church and as a board member and now President of the local Christian school board. He also represents Classis B.C. on the Board of Publications of the Christian Reformed Church. He and his wife Jayne have four children.

"Through Nick's work we hope the services we offer — speakers, conferences, books and papers — will become a greater blessing in the lives of people in the West," says Mrs. Hollingsworth.

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

We meet people rather often who love a good argument. There is something strange about this. When you have an argument you really don't solve anything. You don't really reach any conclusions. You can go on arguing all day long and never reach settlement between two people. A dialogue is something quite different. A few years ago Dr. Ruell Howe, teacher of the Institute of Advanced Theological Studies, wrote a book entitled "The Miracle of Dialogue." I like this booklet very much because it presents the fact that one of the most powerful means of communication is dialogue. He emphasizes that when people argue they tend to talk at each other. In a dialogue you are talking with people. That is what the word dialogue means.

When we argue with people or when we talk with people we have a tendency to answer questions which they don't ask. This is true when you make a speech, it is true when you preach a sermon, or teach a class. We are often engaged in giving answers to questions that people are not asking. A lot of the things that you hear and many of the things you read are the kinds of things that don't affect you. In dialogue you hear what the other person is saying and you respond to this. It is an interchange of ideas, an interchange of feelings. It's one that reveals that we are concerned with the other person; not only with what he says but how he says it, about the innermost thoughts that are revealed, about the feelings that the person has. It is a form of interpersonal relationships.

I'd like to talk a little while on this matter of using dialogue instead of arguments. You know people, whether it is the office or in the factory, or in a board meeting, who feel they must argue. They will carry on an argument to the extreme. They really know it is an argument they can't win

THOUGHT FOR THE WEEK

This world is really a beautiful place. The mystic stillness of the rising sun, the music of the beating of the waves against the rock, the song of the bird at the break of day or of the sunset. These are all there for us to enjoy. But in and thru it all we must learn to see and hear that God who dwells in the beauty of holiness.

and often they are very poor losers, they get angry if they don't win their point. The point is they are not talking with people, but they are talking at people. It is not really good communication. A man came to the office in the morning and he looked rather dejected and unhappy. I said to him, "What's wrong with you?" He said, "I had a hot argument with my wife this morning." Then somebody asked rather facetiously, "Well, who won?" He said, "I guess I really won the argument, but I can't say that I feel very good about it. I couldn't be too happy about it because of the fact that my wife was crying when I left home." No one really wins an argument. You may gain a point, you may silence your opponent but usually you pay for it in the strain and tension that develops in an interpersonal relationship between another person. You tend to develop anger. Whenever you do this you haven't won your point; the fact is you have lost.

What is this strange miracle of dialogue and what is there about people sitting down and talking things over that can make so much difference to people? I often have marveled at the power of dialogue. People would come to my

Dialogue or argument

office, they would sit down and we would talk. They would express their feelings; I might throw in a few questions here and there and they would say "I feel so much better now that I had a chance to talk with you." Why they couldn't talk with someone else at home I don't know. They would often say, "I got a big load off my chest just by talking." That is the strange power of dialogue. You can relieve a lot of the inner tension, you can get rid of a lot of anger. Somehow it makes a person feel better and it just seems to clear the air.

I'm sure you all have had this as you were growing up, that you had a problem that was bothering you and you could sit down and talk with one of your parents and just unload, tell how you felt, tell how you hurt or tell the things that bothered you. Just sitting down and having them listen and you telling them makes you feel better. It is part of that little baby quality that we all have in us. The little child that comes into the house and says, "I hurt my finger, or I bumped my knee"; mother takes a hold of him and says, "You're a good boy and it will soon go away." Nothing is done, he has just told someone. Then he goes outdoors and feels fine. As we grow up we have much the same sort of thing. This isn't only true in a counseling relationship, but it can also be true in relationships with people. One of the beautiful things of being a worker at Pine Rest is that you can sit down with one of your colleagues and just unburden yourself, and talk about the things that bother you. It is a matter of dialogue.

The real mystery of dialogue is not that you discuss opinions or ideas or concepts, but you are talking on the level of your feelings. You show your feelings in the way that you talk and the expressions that you use and the way you clench your fist. This kind of thing shows in a dialogue and it becomes part of it all.

In dialogue you can talk freely about how you feel, realizing that you aren't going to be rejected if you say something with which the other person doesn't agree. In a dialogue the other person isn't liable to say, "Oh no, you're all wet there." He is liable to say, "Whatever you say that is fine, that may be your opinion, but this is the way I see it." In this way in a dialogue you make progress. You move from one step to another. It is like in a counseling session; if you get stuck on one subject, you move ahead and make some progress, so that each session brings about some help.

There are a lot of communication gaps in life. Every institution talks about the lack of communication. You find it in the home today between the two generations and you find it in the church. Young people find that their parents don't understand them and they don't communicate with their parents that way. How do you deal with these things — dialogue-talking, not arguing. I'd like to encourage this because of the fact that I have seen the good results of it in the lives of people with whom I have worked.

I have felt the power of it in my own experiences with others and I think if you learn to practice dialogue instead of argument you would find that things are going to be so different for you, because in this way you can truly help the other person. I like to think of the fact that God carries on his great dialogue with the soul of man in the person of Jesus Christ. He, thru His word also speaks with us so that we can respond to His words and we can respond by lives which reflect that we understand that we love, and that we humbly adore Him in all things.

Last of five articles

The church in the mirror of the nineteenth century

by John D. Hellings

Independent Christian School

Rationalism, deism, and naturalism had not only dethroned God in the church, but its godless principles had penetrated all levels of society before the Revell movement began. The modern spirit of enlightenment was felt especially in the realm of education. Since the Reformation, the Dutch public education had generally been thoroughly Calvinistic.

After the onslaught of the modern spirit, Christ was no longer honored as Lord of the school. To be sure, school classes were still opened with "a short and appropriate Christian prayer" and the youngsters were still to know the "social and Christian virtues", but Christianity had lost its vitality and was well-nigh robbed of its influence in the Dutch schools. Textbooks that might in any way be offensive to various religious groups (including Jewish and atheistic groups) were to be removed. In practice this meant that the Dutch school became a school without the Bible.

With the reawakening of Calvinism, seen especially in the Revival movement (see previous articles in preceding issues of C.C.), a general dissatisfaction with the state schools became apparent. The men of the Revival movement, especially leaders like Groen Van Prinsterer, realized that the apostasy in the Christian community required a radical reformation of every level of society. In 1840 Groen expressed himself in the Dutch parliament as follows: "Parents who, with or without sufficient ground, are convinced that the religious orien-

tation of the teaching in a particular school is un-Christian must not, either directly or indirectly, be hindered from giving their children the kind of education that they feel is necessary before God; such coercion, I say it plainly, is intolerable and must cease. It is presumption that springs from the doctrine of the French revolution which views the children as the property of the state".

Through his ceaseless efforts, the constitution was revised to grant freedom to establish independent schools. So Groen Van Prinsterer, the political leader, was able to establish the Christian school and initially some 40 communities followed his example. The establishment of Christian private schools thoroughly affected the character of public education. Groen and others wanted all schools to remain public with a three-fold division, namely Protestant, Roman Catholic and Jewish. Parliament, however, continued to operate with a public-private dualism, with the "religious" school seen as private institutions and the "Neutral" schools in which teachers were to abstain from teaching anything that was in conflict with the respect due to the religious ideas of others, considered as public institutions. Thus public education was to be absolutely neutral which, in essence, meant that the formerly Christian-oriented school had changed into a secular, godless institution.

Had the struggle ended when private schools were allowed to exist alongside of public schools? Not at all, for public schools were supported by public funds while private schools, by the state considered to be an extravagant lux-

ury, were to be supported by the concerned parents themselves. Thus government schools were placed over against private schools in a favorable, competitive position.

By raising the educational standards, the government sought to price the private schools out of the market. Abraham Kuyper, leader of the Doleantie movement (see Feb. 3, C.C.) wrote about the situation as follows: "The whole school question is a question of poor and rich. If you are very rich, then, even if you have been blessed with twelve children, there is no school problem for you, either on the lower level of education or the higher. But, woe to you if you do not have that much money. Freedom to establish a school with the Bible — oh yes, certainly you have that. The law is as liberal as can be. You certainly may have a school with God's Word if you pay for the school — listen well, now — after you have paid for your neighbor's school".

The Christ-believers in the nation were aroused by the leadership of such men as Groen and Kuyper. For the sake of freedom and justice they continued to fight a valiant battle with the result that in 1887 a political, liberal party leadership was replaced by a confessional party. The new party could pass a new educational law which provided partial equity for the free schools.

Only one-third of the total educational costs were initially supplied, but the principle of equity was gained for the first time. The private schools were now considered to be public institutions. The eyes of the nation were opened to the fact that in a pluralistic society,

more than one particular school system was to be acknowledged to serve the public interests of the nation. In 1920 the revised constitution provided complete financial equality for all schools.

Thus ended a long principal struggle, a historical struggle which stands as an example before us. The Dutch nation recognized that free private schools were as significant for

the well-being of the nation as neutral public educational institutions. How long will it take us to get that principal message across to Canada and the United States of America?

The struggle ended in a complete victory for the cause of justice and liberty. This struggle and victory is one of the wonders of the 19th century wrought by our faithful, covenant God Almighty.



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Politics

A convention centre in Edmonton?

A careful look at the decision-making process for the building of a convention centre in Edmonton may seem to be of little interest to the majority of the readers of Calvinist Contact.

But, quite the reverse is true.

Take a look at the following study and then turn to a project in your community. Get together with a few others and discuss what similar forces are at work in the decision to approve a certain project.

are not willing to look beyond the building stage to the virtual certainty (based on the experience with other convention centres in Canada) of substantial deficits in the operation of the centre which, again, would have to be financed out of the general revenue of the municipality.

We should not be deluded into thinking that when these business leaders argue that society at large should pick up the operating cost of the project that is based only on

ing to such tactics. It was discovered sometime after the bylaw authorizing borrowing money for the construction of the centre (to be repaid from the special additional business tax levy) was passed, that the amounts were not accurate.

Moreover, the way in which council originally authorized the convention centre may not have been in accordance with the governing legislation. When these two factors were brought to the attention of city council, the anti-centre members pushed through a decision in council that the whole question of whether or not the centre should be built, should be submitted to the electorate by way of referendum at the time of the municipal election.

However, when the time came for a decision by council on the actual wording of the question which was to be submitted to the electorate, the pro-convention centre members managed to defeat every wording put before them. Council, at two consecutive meetings was unable to decide on the phrasing of the question and in addition, the executive somehow managed to omit the question of the wording of the referendum from the agenda for the crucial meeting before the election. This killed the referendum in the face of the council decision, several months before, to put the matter before the electorate.

As a result, the situation at the time of this writing is rather muddled. Will some council members still be able to have the electorate decide the matter by way of referendum? If not, will the present council be able to make a decision either in favour or against building a convention centre in Edmonton? If the former, will there be an application to the courts to declare that all of the money collected by way of the special business tax levy and the money spent on plans and drawings, was collected and spent illegally because of the possible technical mistake of the earlier council decision authorizing a convention centre?

Whatever the outcome, it is hoped that this whole issue will have served to make people think about the underlying basic values and philosophies rather than look at the superficial question of whether a convention centre in Edmonton will be "good for business".

This whole way of thinking shows the extent to which the values of our society have become defined in terms of material wealth and prosperity only. It is thought to be alright to spend money on something which will generate more money, even if it is only for a small segment of the population. This is often defended

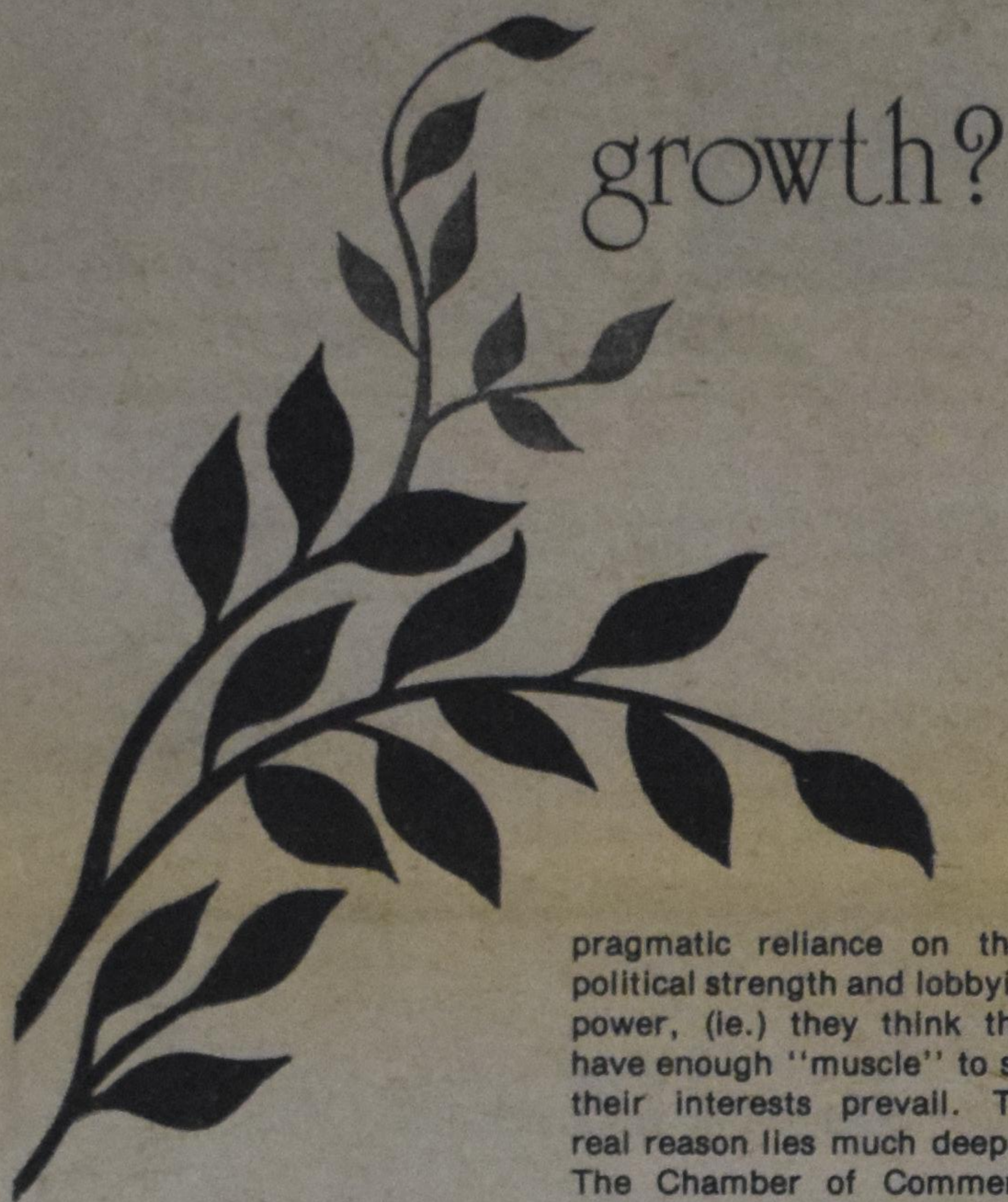
with the argument that "somehow" all of society will benefit from that money. The benefits of better day-care for children of working parents, or of mental health facilities, nursing homes, senior citizens' homes, low rental housing and welfare and prison reform, not only for those who directly benefit, but also for society as a whole, are overlooked.

The second group of citizens who are active in the fight for and against a convention centre like to be identified as "taxpayers". They do not take issue with having a convention centre at all, as long as the money to build and operate it does not come out of their pockets. Generally, these people are very much in favour of having the electorate decide whether large projects should be funded with government money.

They profess to be "neutral" with respect to questions relating to "progress" or "growth". The result is that, although this group of people opposes those who are pro-convention centre they are, in principle, rather close to their opponents. This is so, because they do not question the prevalent beliefs that "progress" means material progress only and agree that the government should leave the forces of the free market system alone and leave

everyone free to make the most profits. They do not want government to give incentives to private enterprise.

The third group of people which appears to be gaining support also among Council members, consists of people who attack the philosophies underlying the other two positions. They do not feel that government should leave business alone. On the contrary, they are of the opinion that government, including municipal government, has a definite task in fostering attitudes which differ from the still current ones based on the idea that "progress" means more goods for everybody and that, therefore, big business either should be allowed to do what it pleases or government should actively support big business in its pursuit of further accumulation of goods. As a result, these opponents to the convention centre are also of the opinion that the issue should be decided by the electorate. However, some of them are also against any convention centre whether or not public money would have to be spent on such a centre. They question whether money should be spent at all for such a project, when, for example, there is a lack of adequate day care facilities and treatment facilities for the mentally retarded.



by Gerry Clements

For some years now the issue of a possible convention centre for Edmonton has been one of the foci of the clash between at least three opposing ways of thinking and living, whose supporters are found both in and outside City Council.

A substantial majority of the members of the business community led by the Chamber of Commerce, want "progress" which they see only in terms of increased wealth. These businessmen argue that the very fact that the building of a convention centre would be largely financed out of special business taxes which were raised for the purpose and which are paid by them, is sufficient reason to go ahead with such a project. They gloss over the fact that, if past experience is a reliable guide, the extra business tax is being and will be included in the overhead charges so that the cost will be passed on to the public in any event.

Moreover, no one can guarantee that there would not be overruns in the cost of construction of the centre which would have to be paid for out of the general revenue, including property taxes, of the city. Also, the centre supporters

pragmatic reliance on their political strength and lobbying power, (i.e.) they think they have enough "muscle" to see their interests prevail. The real reason lies much deeper. The Chamber of Commerce thinking is based on a strange combination of free enterprise, capitalism and government-directed economics.

Traditional free enterprise theories hold that, if left alone, the benefits of the free market system will trickle down to all members of society. The Chamber of Commerce people think so too, but with a twist namely, it would not hurt for government to lend a helping hand. For some reason, it is not believed to be contrary to free market principles if government decrees that money from public coffers will be used for the advancement of the business community. However, by financing the operation of a convention centre, the benefits of which will only be material ones and which will probably only come to the business community.

The recent history of the various attempts to get a convention centre built in Edmonton is interesting because it is illustrative of how a few committed people, in the right place, can in effect reverse policy decisions taken by an entire city council. The following remarks, although directed at those council members who, generally, adhere to the "growth" philosophy, should not be taken to mean as if those who oppose such a philosophy are above resort-

Mark your "X" here!

There you stand in a church or public hall down the street from where you live. You have just had your name checked with the people at the desks at the polling station and you go into the voting booth. It's all so simple really, mark an "X" beside the candidate of your choice and go home.

Once again Christians across the country will enter their "X" beside the name of a candidate who represents one of the political parties. Many Christians will feel comfortable as Progressive Conservatives, some as Liberals, some as N.D.P.'ers and others as Social-Crediters.

Why?

It's anybody's guess as to why you will vote as you do but I would offer you a challenge now, while the election is off on the horizon and not staring us in the face. Make it a point for at least the next months to get together with a few others on a regular basis studying the proposals of the parties, the history of their programs and where they are headed.

Start your study group today and make it a point to go to public meetings of the parties to hear and see things first hand. Invite your M.P.

and the candidates to your group and hear him out. Then discuss which party/person is your choice.

I have just one request. Try to do this with the specific goal of weighing how you stand over against that party as a Christian. What are the reasons for your choice or lack of choice? This will not be a cinch, but it is essential to the responsible action of the Christian community in politics. And that's not all!

Share your ideas with readers across the country:

1. Write down in 200 words or less why you as a Christian would vote for a particular party in this election. Send them to us and we will try to print some of them.
2. Write down ideas that you may have on a given policy and how we should view them as Christians.

We are preparing a special election issue of C.C. in order to join in the attempt to develop our Christian understanding of the issues in the coming election. We hope that you will help in preparing for that and in so doing help each other in showing we want to honour God, also when we enter the voting booth.

Translating for the Montagnais Indians

by Johanna Veldstra

Frankly, before I met Don and Martha Hekman in the summer of 1975 I didn't know of the existence of the Montagnais Indian language group in Eastern Canada. I had heard of the Cree and Inuit native groups particularly in regard to the James Bay hydroelectric development scheme but not of the 8,000 or so Montagnais Indians who reside primarily east of the affected area from Davis Inlet on the Labrador coast to the middle north shore of the St. Lawrence River.

Don and Martha Hekman left sunny California where, incidentally, Don spent a brief period as a minister of a Christian Reformed congregation in Chula Vista to come to Canada and translate the scriptures into the Montagnais language. As Canadian Christians that should make us stop and think for one of the first requirements for Don and Martha was to become bilingual in Canada's two official languages.

The Hekmans have resided a little longer than a year now in the house the Lord provided for them in Sept-Iles. Apart from the fact that Sept-Iles is bordered by the Mallotenam reserve, the Hekmans were clearly directed by the Lord to settle in Sept-Iles. On his first visit to the Mallotenam reserve in May, 1976, Don met a young Indian couple who were helpful and who initiated a lengthy and candid conversation about Christianity. They invited Don to return with his wife and discuss this matter of "religion". Their spiritual interest and willingness to help were the key reasons for the Hekmans' decision to settle in Sept-Iles.

Both Don and Martha and this Montagnais couple believe that God has brought them together and marvel at how quickly their friendship has grown. Together they have spent hours discussing the subject of Christianity, the claims of Christ and the Bible and the Hekmans would encourage you to pray with them that their friends may come to know the saving power of Jesus Christ.

The Lord's direction through this Indian couple was confirmed in another way in the actual purchase of a house in Sept-Iles. The Hekmans had become discouraged by the high house prices and the unwillingness of bankers to provide the needed loans. Some friends with whom Don had been staying mentioned something of the Hekmans' predicament at a Bible study in a neighbouring town.

The next day Don received a call from one of the women who had attended the meeting and very straightforwardly she said: "If I gave you \$5,000 could you buy the house?"

She had received slightly more than that amount from one of her husband's insurance companies (he had died a few months earlier) a few days previously and she had prayed: "Lord if there is someone or some cause that needs this money more than me, lead me to it." It was clearly a case of a person responding to the Lord and giving for the furtherance of His Kingdom.

Since settling in Sept-Iles, Don and Martha have made an energetic start to learning the Montagnais language although Martha must also learn French well since their children are being taught in the language. They thank God for the blessing of eager bilingual Indian friends who continually assist them. By now Don has a significant vocabulary, probably over 1,500 words, but he says that he still has far to go in using what he should know automatically. He says that he is almost at the point of being able to drop his use of French and then his fluency in Montagnais should increase at a more rapid rate.

To increase his fluency and ability to converse freely about the 'real' world he goes out every afternoon visiting, on a

regular basis, with a number of friends and acquaintances. If he wants to work on grammatical or phonological analysis, Don works with one particular friend who has a real knack for giving him the kinds of constructions they are working on.

Recently Don began to read through the book of Luke with a friend to increase his vocabulary of the Montagnais words used in church and religious discussions. Some years ago the four gospels were translated by a Roman Catholic priest. There is also a book of Bible stories in the Montagnais language as well as a prayer and song book all written some forty years ago. These are viewed as important stepping stones to providing a translation of particularly the New Testament in current Montagnais language usage.

To give you a glimpse into the Montagnais language here are three simple sentences!

Tan eshpanin? — "How are you?"

Eshkum tshishak ntititen katshishkwutemantnanut. — "Every day I go to school."

Mentshishikaw tshiya? — "It's nice outside, isn't it?"

Montagnais is the mother tongue of about eighty-five

percent of all Montagnais Indians; three-quarters of people of all ages speak mainly Montagnais. On several reserves the Montagnais language is being taught semi-formally anywhere from one hour per week to one-half hour per day. Contents and methods vary according to teacher preferences.

Besides learning to speak the Montagnais language the Hekmans have had interesting experiences learning the culturally acceptable way of reacting and responding in various situations. This is learned only by careful observation in natural settings, thus they go fishing, hunting and camping with Indian families in their ancestral hunting and trapping grounds and participate in religious gatherings and birthday parties. Part of learning to talk with the Montagnais people is learning not to say "hmm" to indicate agreement or simple interest in what another person is saying. One person Don talked with turned away in disgust when he said "hmm" and later Don found out that "hmm" is interpreted as laughing at a person. The Hekmans have had to learn the Indian way of walking into a house without

knocking and to expect their Indian guests to do the same. They've also observed a big difference between the Indian and white way of greeting visitors. While the white way is to drop your work, to rush to the door and greet your guests the Indian way is to quietly continue your activities, acknowledging the visitors' presence, but not necessarily turning all your attention to him right away. And so the Hekmans expect to learn many things as they seek to learn the language and ways of the Montagnais people.

The Hekmans are thankful for the prayerful interest and support they receive from the First Christian Reformed congregation in Montreal as well as from many friends in Quebec, Ontario and the United States.

For more information about the work being undertaken by other Wycliffe Bible translation teams in Canada or by Canadian Wycliffe members abroad and how you or your church might become involved inquire with the following:

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Hoe dichterbij ik nader....

U hoort het al dadelijk, de titel van dit artikel is niet oorspronkelijk. Ik heb hem niet uitgevonden. Ik heb hem ook niet ontdekt. Ds C. Gilhuis, die heeft die titel ontdekt. Het is de titel van een boekje dat hij geschreven heeft. De ondertitel luidt: gesprekken over het ouder worden. Het is opgedragen aan de nagedachtenis van zijn ouders. Hij stelt zich voor om door middel van dat boek wat bij u te komen zitten om met u te praten. En met die 'u' bedoelt hij dan zijn oudere geloofsgenoten.

Toch wel mooi als een dominee de tijd neemt om eens even bij u binnen te wippen, om met u te praten. Ds Gilhuis doet dat door dit boek, dat al heel wat drukken beleefd heeft. Hij zegt het zelf: een gesprek stelt u als oudere toch meestal erg op prijs. Oud worden betekent dikwijls eenzaam worden. Een bezoek is daarom welkom. En dan gaat hij met u praten, eerst over het leven vlak voor de deur der eeuwigheid. Dan gaat hij iets zeggen over het zijn in die deur: het sterven. En tenslotte zal hij het nog hebben over het leven achter die deur! En het boek is gedrukt met een aardig grote letter, zodat het gemakkelijk leest.

Er is een bekend lied in de nederlandse taal van Hieronymus van Alphen, geschreven in 1803, dat luidt: Hoe dichterbij ik nader tot het huis van mijn Vader, hoe sterker ik hijg naar de hemelse woning, waar 't heil van mijn Koning, mij wacht na de krijg. In dat lied ontdekte ds Gilhuis de titel van zijn boek. En het is een mooie titel. Het spreekt je toe. Je voelt direct waar het om gaat. Er zit wat in. Het stimuleert je gedachten hemelwaarts, want je weet direct als je die titel hoort: het gaat om de toekomst, in het huis van mijn hemelse Vader. En dat is iets geweldigs. Die titel spreekt je veel meer aan dan b.v. de titel van de engelse vertaling van dit boek. In het engels heet het boek: "Conversations on Growing Older." Het is keurig vertaald door Cor W. Barendrecht, die we allen nog wel kennen als een vorige medewerker aan Calvinist Contact. En het is uitgegeven in Grand Rapids door de William B. Eerdmans Publishing Company.

De voorkant van het boek spreekt u wel aan: Daar zit een bejaarde dominee met een bejaarde dame te praten, en je ziet dat ze samen zitten te praten. En het moet iets goeds zijn waar ze over praten. Dat kun je wel aan haar gelaatsuitdrukking zien. Ze lijkt helemaal niet oud, al heeft ze grijs haar. Gelovige mensen worden eigenlijk nooit oud. De Bijbel zegt dat de rechtvaardigen in hun ouderdom nog fris en groen blijven! Dat ze hun jeugd vernieuwen als een arend. Ze strekken zich uit naar de toekomst.

Heel wat van onze oudere lezers kennen dat boek van ds Gilhuis en hebben het in de nederlandse taal gelezen. Nu het ook in de engelse taal verschenen is, lijkt het me goed als ik er even op wijs dat onze bejaarde mensen die het beste de nederlandse taal kunnen spreken dit boek in de engelse taal te lezen geven aan engelsprekende burens. Dat zou een geweldige manier van evangelisatie worden, want ds Gilhuis schrijft zelf ook dat hij hoopt dat dit boek ook in handen komt van vele oude mensen die nog niet in de Zaligmaker geloven. Misschien komen ze er dan nog toe. God geve dat.

Als je de verslagen leest van onze evangelisatie commissies dan blijkt het heel vaak dat er een goed contact is met de tehuizen voor ouden van dagen. Daar worden spreekbeurten georganiseerd, onze leden zingen voor de ouden, en zelfs de jeugd neemt deel in het brengen van de goede en blijde boodschap. Ik ben van mening dat dit boekje wijd en zijd verspreid in de tehuizen van ouden van dagen een geweldige bijdrage zou betekenen van onze evangelisatie in het bereiken van mensen, die oud geworden nog niet hijgen naar het huis van de Vader. En vaak heeft men mij gevraagd: hoe kunnen we die ouden van dagen het best bereiken? Een broeder vroeg mij om tractaten die speciaal geschreven waren voor die ouderen. En er zijn er enkele. Maar dit boek: "Conversations on Growing Older" is zeer zeker een boek dat een contact met oudere mensen in onze omgeving intenser maakt. De gesprekken zijn niet te lang en te zwaar. Het engels is ook niet te moeilijk. Het is keurig gedrukt.

Het is ook niet duur. Nog geen vier dollars. En ik hoop dat het zijn weg zal vinden onder onze mensen (dit engels kunt u wel volgen) maar ook onder hen die deze christelijke visie op het ouder worden nog niet kennen. Geef dit boek dan in hun handen. Ze zullen er door geboeid worden. En wellicht ook gesterkt op weg naar de eeuwigheid. Dat zou het mooiste zijn!

J. VanHarmelen

Er is geen bejaardenprobleem

Het is een geweldig legioen in Nederland. Bijna anderhalf miljoen landgenoten zijn 65-plus. Onder hen meer dan 600.000 mannen en meer dan 800.000 vrouwen. Overal komt men hen tegen. Op sommige dagen zijn ze massaal op reis met hun vastrechtkaart van de Nederlandse Spoorwegen. Een dagje uit naar de kinderen. Helemaal gratis. Op vertoon van PAS 65 kunnen ze in musea en andere publieke instellingen tegen verminderd tarief terecht. Dat geldt ook voor trams en bussen. Overal zijn rusthuizen, bejaardencentra, verzorgingsflats en complexen woningen voor oudere medemensen. In ettelijke steden werken dienstencentra, waar de pedicure zitting houdt en waar tafeltje-dek-je zijn basis heeft en waar bejaarden met hun zorgen kunnen aankloppen. In Nijmegen is dagelijks een advocaat te bereiken die gratis adviezen verstrekt aan vergrijsde landgenoten en zo nodig in juridische kwesties bijstand verleent. Overal zijn instellingen, verenigingen, raden, besturen, bureaus en groepen die bejaarden van dienst zijn.

Nederland moet wel een bejaardenprobleem van formaat hebben. Waarom zou er anders zoveel te doen zijn?

Dit artikel gaat over de situatie in Nederland, maar het is niet zo verschillend van de situatie in Canada. Dit artikel verscheen in het Centraal Weekblad en is geschreven door ds. L.K.Kwast.

Als je ouder wordt

De kinderen zijn al lang de deur uit. Getrouwd en wel of zelfstandig op kamers en een flatje. Maar ze zijn niet meer thuis. En dan komt het pensioen in verschiets, soms diep betreurd, soms heet begeerd. Het wordt allemaal anders. Je hoeft je niet meer te haasten. Je zit 's morgens samen koffie te drinken en je gaat er samen op uit om te winkelen of bij oude vrienden midden overdag een bezoek af te leggen.

Maar gek: hoor je er nog wel helemaal bij? In een volle bus zegt zo maar een wildvreemde tegen je: 'Hier is nog wel een plekkie, opa!' Je bent zijn opa toch niet?

Er komt iemand bij je thuis om je uit te nodigen voor een bejaardensoos. Daar word je bezig gehouden. Daar lopen dames rond die thee schenken. Ben je dan al zo apart?

De diakonie inviteert je op bejaardenmiddagen, voor de jaarlijkse bustocht, voor andere evenementen waar je bijna alleen leeftijdsgenoten tegenkomt.

Maar ja, wat wil je? Voor het besef van ontelbare landgenoten behoort je tot het bejaardenreservaat.

Als je 65-plus bent, kom je in de apartheid terecht. Ze zorgen wel goed voor je en ze organiseren van alles en nog wat en ze slepen je van hot naar haar, maar ze vinden je eigenlijk te oud dan dat je nog verantwoordelijkheid mag dragen.

Tussen de 65 en 70 word je in besturen nog gedoogd, maar voorbij de 70 is dat helemaal uit. Dat een mensenleven tot het laatste uurtje van waarde is voor de samenleving, schijnt niet door te dringen tot de mensen. Je bent immers niet meer produktief, zeggen ze.

Natuurlijk zijn er problemen

Goed, je kunt niet meer alles. De jaren gaan wegen. Je hebt meer dan vroeger rust nodig. Je wordt ook een beetje vergeetachtig. De oogarts heeft je een andere bril moeten voorschrijven. De dokter

zei onlangs dat hij je bloeddruk in de gaten zal houden. Je bent niet meer kwistig met zout. Van een middagdutje ben je niet immer afkerig.

En nog later ga je het echt voelen. Het linkerbeen wil niet goed mee. Het gehoor wordt minder. Je hebt altijd een minuscule doosje met heel kleine tabletjes bij je voor het geval dat.

Er is de alleenheid. Je man is er niet meer. Je vrouw is overleden. In de rij van vrienden vallen grote gaten. Elke dag is er wel een kleine aanmaning dat het vreemde uur van het laatste afscheid nadert.

Dat zijn even zovele kleine als grote problemen. Het zijn de problemen die bij de derde levensfase behoren, zoals ook de eerste en de tweede levensfase problemen presenteren.

Maar geen bejaardenprobleem

Maar er bestaat geen bejaardenprobleem. Dat maken de anderen ervan. Al die anderen die het bejaardendom eigenlijk nutteloos vinden en een financieel-economische overlast, een belasting van de maatschappij.

Die anderen herkennen niet dat oud zijn ook tot het menselijke leven behoort. Helemaal en tot de laatste snik. Want oude mensen kunnen niet worden gemist. Ze bezitten wat anderen nog niet bezitten: volle en gerijpte levenservaring, inzicht in de vreemde samenhangen van het leven, mildheid in beoordeling, gelouterd geloof, besef van betrekkelijkheid.

En al die anderen die bejaarden maar al te vaak beschouwen en behandelen als Indianen voor wie reservaten ingericht moeten worden, snijden zichzelf dusdoende af van geestelijk kapitaal. Dat doen we met zijn allen wanneer we onze oudere land- en kerkgenoten er dagelijks aan herinneren dat ze oud zijn en daarom van minder betekenis. Wij zijn het probleem! Wij met onze moderne waardering voor materiele produktie en lichamelijke vitaliteit. En dan worden geleidelijk alle verhoudingen scheef getrokken, in de natie en in de kerk. Dat is een vorm van verwereidlijkt denken.

Kom in beweging

Maar om eerlijk te zijn: de

bejaarden zelf gaan ook niet vrij uit. Maar al te vaak laten ze zich etiketteren als mensen voor wie altijd iets gedaan moet worden. Waarom eigenlijk? Is oud zijn hetzelfde als slachtoffer zijn? Is oud zijn meelijwekkend? Nu eens even afgezien van allerlei handicaps die oudere mensen kunnen plagen, kan van de derde levensfase niet iets positiefs worden gemaakt? Zijn er dan geen krachten en talenten meer die tot rijke ontplooiing kunnen komen? Moeten 'onze oudjes' een term die de schrijver van dit artikel hartgrondig verfoeit — zich altijd weer in hun stoeltje in de hoek laten drukken?

De anderen

Er wordt in en door de kerken, met name door de diakonieën, veel aandacht besteed aan het wel en wee van bejaarden. De jaarlijkse reeks van vakantie-weeken voor bejaarden, georganiseerd door het Algemeen Diaconaal Bureau, heeft grote bekendheid en forse klandizie gekregen. Duizenden vrijwilligers zijn in de kerken op pad voor bejaardenbezoek en hulp. Zeg daar geen verkeerd woord van. Dat is een prachtige zaak.

Maar de gezichtshoek waaronder al dat werk gebeurt, verdient aanzienlijke correctie. Ouderdom is in beginsel geen miserabel verschijnsel, maar een zegen uit de hand van God. Oudere mensen kunnen veel sterker deelnemen in de actieve zin van het woord aan wat in kerk en wereld omgaat. Hun isolement moet worden doorbroken. Dat kan alleen, wanneer we zelf uit ons isolement komen en afrekenen met de gedachte dat het eigenlijke leven met 65 ophoudt. En dat de rest grotendeels narigheid en aftakeling is. Die bijna ingekankerde voorstelling van zaken moeten we radicaal kwijt.

Om oudere mensen in de gelegenheid te stellen zichzelf te emanciperen, moeten alle anderen worden geëmancipeerd. Daarvoor zal ook — en zelfs in de eerste plaats — christelijk geloof nodig zijn. Want christelijk geloof emancipeert het denken van wat in de wereld gangbaar is. In de wereld denken ze dat je elke dag meer leven achter je hebt. Christenen (kunnen) weten dat ze het leven voor zich hebben.

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*Vanaf Toronto, behalve zaterdag 30 april. Vanaf Montreal, behalve de maandagen voor 13 juni en na 12 september.

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Obituaries.....9.00
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CALVINIST CONTACT

99 NIAGARA STREET,
ST. CATHARINES, ONT.
L2R 4L3

Births

BUMA: "I praise thee because I have been fearfully and wonderfully made; marvelous is Thy workmanship, as my soul is well aware." Ps. 139:14
Dr. and Mrs. N. Buma are thankful for the safe arrival of a son, DAVID GERARD MARK, born January 19, 1978. David is a brother for Jeffrey and Alison. 211 Lamore Cr., Strathroy, Ont.

HANEMAAYER: With gratitude to God, we are happy to announce the birth of our second son, MARK EDWARD, January 21, 1978, 8 lbs. 7 oz. A little brother for David. Happy parents are Bert & Agnes Hanemaayer, nee Rauwerda, R.R. #1 Kettleby, Ont. L0G 1J0.

LAMMERS: Hank & Rita gratefully announce the Lord's gift of a daughter, RENEE WILHELMINA, MARIA ELISABETH, born Jan. 27, 1978. A sister for Grace, Henry, David and Paul. 408 Blythewood Rd., Burlington, Ont. L7L 2G8.

LUIMES: With praise and thanks to God we are happy to announce the birth of our son GERALD WILLIAM born on January 24, 1978. A brother for John, Teresa, and Wilma. Happy parents are Bill & Margaret Luimes (nee Bergsma). R.R. #3 Listowel, Ont.

TIMMERMAN: Harm and Joan thank the Lord for the safe arrival of their first child, a daughter, JENNIFER WENDY born on January 20, 1978. Second grandchild for both Mr. & Mrs. Ralph Veldman of Fruitland, and Mr. & Mrs. Cor Timmerman of Caistor Centre. 16 Gordon St., Cambridge, Ont. N1S 2G4.

VEENEMAN: On January 24, 1978 the Lord entrusted to our care a healthy baby girl, CHRISTINA JOY. Thankful parents are John and Janet Veeneman of St. Catharines. A sister for James, 9th grandchild for Mr. & Mrs. George Veeneman of Simcoe, Ont., 3rd grandchild for Mr. & Mrs. Rudy Huften of Orillia, Ont., 3rd great grandchild for Mr. & Mrs. Fred Moesker of Orillia, Ont., and 3rd great grandchild for Mrs. Johanna Huften of Wierden, Holland.

VOORBERG: Roy and Janet (nee Eyk) thank God for the safe arrival of their first born, a daughter, LORRAINE DANIELLE, 8 lbs. on Jan. 31, 1978. First grandchild for Mr. & Mrs. R. Eyk, and sixth grandchild for Mr. & Mrs. B. Voorberg. 268-32nd St. E., Hamilton, Ont. L8V 3S5.

VRIEND: Sing a new song to the Lord, For a wonder He has brought. He has added to our family, SARAH ELIZABETH, born on Jan. 26, 1978. Jake and Minka, Joel, Deborah Vriend, 20 Glencairn, St. Catharines, Ont. L2M 2N3.

Marriages

STARING-SMITS: Mr. and Mrs. J. Staring of Mississauga are pleased to announce the marriage of their daughter CLARINA PATRICIA to JOHN, son of Mr. and Mrs. B. Smits of Brighton, on Saturday, February 25, 1978 at 3 p.m. in the Rehoboth Christian Reformed Church in Etobicoke. Rev. H. Praamsma officiating.

VANROOYEN-KRALT: Mr. and Mrs. H. Van Rooyen and Mr. G.D. Kralt, all of Beamsville, are pleased to announce the marriage of their children MARTHA ALETTA and JOHN ARELLUS on Friday, Feb. 17, 1978 at 7:00 p.m. Rev. VanderPlaat officiating at the Mountainview CRC, Grimsby, Ont. Future address: Hwy #8, R.R. #3 Beamsville, Ont. L0R 1B0.

Anniversaries

1943 February 10 1978
Congratulations to
LEENDERD and WILLY BOERS
(nee Groenewegen)
Celebrating 35 years of marriage. May God grant them both many more blessed years together.
Kitchener—Art & Rhea
Grand Rapids—Ted & Jan
Oklahoma—Willy & Dan
Grand Rapids—John & Diane
At home—Jack
Ann
9 grandchildren
136 Book Rd. W., Ancaster, Ont.

Hippolytushoef Surrey
1953 1978
Trust in the Lord with all Thine Heart and I can not upon thine own understanding. In all thy ways acknowledge him, and He shall direct thy paths. Prov. 3:5,6
With joy and thankfulness to God, we like to congratulate our parents on their 25th wedding anniversary on Feb. 26, 1978.
SJOUCHE & EKE LEYSTRA
(nee Oegema)
Their thankful children,
Elly
John
Bart
Jimmy
Home address: 10514-155a St.,
Surrey, B.C. V3R 4K7.
With joy and thankfulness to God, we wish to congratulate our parents,
JOHN and MARY DRAGSTRA
(nee Taal)
on the occasion of their 30th wedding anniversary on February 19, 1978. That the Lord will continue to bless and keep them in the years to come is the prayer of their children.
Bowmanville—John & Liz
Chatham—Bill
Rita & Andy Taffeiren (engaged)
Wayne
Also special congratulations and best wishes from grandsons Jason and Luke. Home address: 50 Alden Street, Chatham, Ontario.

Aalten, Holl. Wellington, Ont.
1953 1978
On February 13, 1978, the Lord willing, we hope to celebrate with our parents,
BILL and DIEN NYMAN
(nee Eeltink)
their 25th wedding anniversary. That the Lord will continue to bless and keep them in the years to come is the wish of their thankful children;
Belleville—Linda & John
Wellington—Henry
Gerald & Margie
Ed
Jane
Steve
Home address: R.R. #1 Wellington, Ont. K0K 3L0.

Anniversaries

1918 1978
On Feb. 15, 1978, the Lord willing, we hope to celebrate the 60th anniversary of our dear parents, grandparents and greatgrand parents;
LIBERTUS
and
NEELTJE WOUDESTRA
(nee VanRozelaar)
We are thankful for the many blessings in the past and may God continue to bless them in the time ahead; their grateful children;
Burlington, Ont.—Gerard & Alice
Lex & Marry
Holland—Lidya & Gerrit
7 grandchildren—6 great grandchildren (1 boy).
Open House on Saturday, Feb. 18, 1978 from 2-5 p.m. at the Chr. Ref. Church, 3422 New St., Burlington, Ont.

1948 1978
Grootegast Listowel
With joy and thankfulness we announce the 30th wedding anniversary of our dear parents,
LIEKEL HOVIUS
and
BOUKJE HOVIUS (Wierenga)
on February 20, 1978.
May God bless them and keep them in the years to come.
Murillo—Shirley & John Wassenaar;
David, Ricky
Harriston—Pat & Murray Koetsier;
Andrea, Carolyn, Sharon
At home—Jack
R.R. #4 Listowel, Ontario N4W 3G9.
The Lord willing on February 20, 1978 we hope to celebrate the 25th wedding anniversary of our parents
DIRK ROZENDAL
and
MARIA ROZENDAL (nee Schouten)
We pray that the Lord will continue to bless and keep them in the years to come. For those who would like to share with us in extending best wishes, there will be an Open House, Monday, February 20, 1978 from 2 to 5 at their home, R.R. #4, Listowel. Their children:
Listowel—Jacob & Linda Thalen
At home—Richard
Roy & Jane (friend)
Frank
Irene
Grandchildren: Jason, Laurie
We the children and grandchildren of
MR. & MRS. HENK ARENDA SR.
of Red Deer, Alberta joyfully celebrated with them their 45th wedding anniversary on February 1, 1978. We thank the Lord for their good health and pray that He may continue to care for them for many years to come. Their winter address is: c/o 2924 S. Fairway Drive, Tempe, Arizona 85282.

Obituaries

"What shall we then say to these things? If God be for us, who can be against us?" Romans 8:31
On Saturday, January 21, 1978, after a lengthy illness, it pleased the Lord to take Home, His child, our dear husband and father, son-in-law, brother-in-law and uncle,
GERBEN TOLSMA
at the age of 38 years. Beloved husband of Betty Tolsma-Middel and dear father of Joan, Annette and Patricia. Son-in-law of Mr. & Mrs. Reinder Middel, St. Petersburg, Fla. Brother-in-law of, Tillsonburg, Ont.—John & Carol Middel
Goderich, Ont.—Evert & Evelyn Middel
Albert & Shirley Middel
Lambeth, Ont.—Bert & Ann Kolkman
London, Ont.—Jake Middel
Coquitlam, B.C.—Adrian & Dayle Middel
Port Stanley, Ont.—Ron & Sue Middel
Bayfield, Ont.—Wayne & Frances Kuntz
Toronto, Ont.—Henry Middel
Uncle of 20 nieces and nephews. The funeral took place on Monday, January 23, 1978. Rev. A. Vanden Berg officiated. 163 Mary Street, Goderich, Ont. N7A 3A7.
On January 21, 1978 the Lord in his infinite wisdom took home our friend and brother in Christ,
GERBEN TOLSMA
Our thoughts and prayers are with his wife Betty and children. May they receive comfort from the sure knowledge that Gerben is now with his heavenly Father where there is no suffering and pain.
Goderich, Ont.—John & Grace Bakker
Cecil & Diane Bruinsma
Mel & Harriet Klazinga
Marten & Martha Kuiper
Woodstock, Ont.—Pete & All Wierenga
Fallen asleep in Jesus on January 26, 1978. Our beloved husband and father,
SIEBREN NIEUWENHUIS
At the age of 76 years (Psalm 89:7,8. Hymn 172:5,6). Beloved husband of Boltje Nieuwenhuis-Postma, of 2011-13th Ave. North, Lethbridge, Alberta.
Lethbridge—Stan & Ria Nieuwenhuis
John & Ann Nieuwenhuis
Pauline & Henry Braak
Tine & John Procee
Calgary—Piet & Marj Nieuwenhuis
Lethbridge—Sid & Martha Nieuwenhuis
Surrey, B.C.—Herman & Margret Dykman
40 grandchildren and 5 great grandchildren.
After a lengthy illness, on January 16, 1978, the Lord took unto Himself our much loved Husband, Father and Grandfather,
GEORGE POSTMAN
at the age of 79 years.
Psalm 73:26. My flesh and my heart fail but God is the strength of my heart and my portion forever. Rev. 14:13.
Dear husband of Pauline Postman (DeWit). Father of:
Yarrow, B.C.—Janeen & Gary VandenBerg
LaGlacé, Alta.—Marlys & Frank Zee
Delwyn & Janis Postman
Grande Prairie, Alta. —Georalynn & Paul Saunders
Grandfather of: Kirstin, Benjamin VandenBerg; Nathan, Geordin Zee. Funeral services were held at Calvary Lutheran Church, LaGlacé, Alta. January 18 and at Nobleford, Alta., January 20. Rev. Cecil Tuininga officiated both services.

On 24 January 1978 after a short illness the Lord called home,
SUZANNE HAGENUS
in her 24th years. Psalm 23.
Our dearly beloved daughter of Kenneth and Jeanette Hagenus. Dear sister of Steven, Ottawa, Ont. Granddaughter of Mr. W. DeZoete, The Hague and Mrs. D. Hagenus Winschoten. And also remembered by many relatives in the Netherlands. Funeral was held at the Calvin Christian Reformed Church, Ottawa, Ont. January 26, 1978.
On January 27, 1978, the Lord took unto Himself our dearly loved husband, father and grandfather,
RAY KONING
at the age of 67 years.
He chose this text for his funeral service: Gal. 2 vs. 20. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me: and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me.
Sadly missed by wife, Gudrun Koning.
Children and grandchildren:
Niagara Falls, Ont.—Nancy and George Bethune; Susan, Karla, Jillian
Chatham, Ont.—Margaret Koning
Winnie & Keith Groen; Gregory and Ryan
Blenheim, Ont.—Elaine & Neil Le Gros; Brian
Chatham, Ont.—Martha & Ed Uhlík; Meghan
Funeral Services were held at Grace Chr. Ref. Church, Chatham, Ont.
After a brief illness, the Lord took unto Himself our beloved husband, father and grandfather,
EKKE DIKLAND
He lived and died in the expectation of eternal life. His wish to see the living God, even as a hart pants after streams of living water, has now been fulfilled.
Brockville, January 26, 1978
Beloved husband of Cornelia Krina van der Klooster,
Dear father of
Brockville, Ont.—Bob & Aleida Dikland
Harry & Geraldine Dikland
Morrisburg, Ont.—Jack & Grace Dikland
Penticton, B.C.—Coby & Tony Roffel
Kingston, Ont.—Tiny & Gerard deVos
Aylmer, Ont.—Bonnie & Fred Hollister
Bloomfield, Ont.—Joyce & Rev. Jake Kuipers
Kenora, Ont.—Cor Dikland
At home—Mieke Dikland
and 16 grandchildren. Also sadly missed by one sister, Miss Baukje Dikland of NyBeets, The Netherlands.
Funeral service was held at Bethel Christian Reformed Church—Brockville, on January 28 at 1:30 p.m. Interment at Oakland Cemetery Brockville.
77 King Street West, Apt. #5, Brockville, Ont.
On January 24, the Lord called home our beloved mother and grandmother,
MRS. DINA OUWENDYK
at the age of 65 years. "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live." John 11:25
Pine Grove—Cor & Mary
Rexdale—John & Jane
Coderington—Martha & Gerry
Brampton—Joe & Dorothy
Newmarket—Trudy & Dick
and grandchildren.
The funeral was held January 27, 1978.

Share your family news with C.C. readers.

Classified Advertising

Real Estate

WOODSTOCK AREA

100 acre dairy farm, just off paved road, Christian school area. 3 bedroom dwelling in excellent state of repair. Dairy barn with stable cleaner, ties 43 cows, 2 silo's, new drive shed, 777 lbs Pool #1 milk quota, 260.229 lbs M.S.O., 40 cows, plus heifers, nearly all registered Holsteins. Vender will sell as a going concern with full line of machinery. Asking \$325,000. This is one of the better farms in Oxford County. Please contact:

Peter Does Real Estate
Woodstock, Ont.
Tel. 519-539-5951

Commercial property for sale

Located on Highway 8, 1 mile West of Grimsby. At present operating a fruit farm supply business. Buildings contain large storage sheds, and a very large cold storage building. For information phone: 416-945-8155.

For Sale or Rent with option to buy in St.Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: **Mr. Henry Poortinga**, 25 Old Oxford Rd., St.Catharines, Ont. L2M 2J7 or phone [416]934-1689.

Private Sale

110 acres farm, 95 workable, 9 room good house, 2 barns, garage, and implement shed. Close to Brantford. Please write to: Box #4259, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Representative: Peter Vanmarrum
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Niagara Peninsula farms:

100 acre dairy or pig farm — \$130,000

110 acre dairy farm; growing concern — \$225,000

102 acre dairy or beef farm — \$169,000

96 acre dairy farm; growing concern — \$250,000

99 acre grapes and pigs — \$189,000

73 acre bush and 20 acre garden land — \$79,000

72 acre garden and nursery land, no buildings — \$49,000

1½ acre hobby farm, 3 miles from city — \$61,900

3 bay garage and bodyshop, 2 bedroom frame house — \$95,000

Very good financing on these properties.

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Have your house built on a nice lot, walking distance to the C.R.C. Build also Burlington, Waterdown area, a few lots to choose from, or your own.

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For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

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REAL ESTATE

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SARNIA, ONTARIO

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SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licenses, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.

Don and Irene Crann
(new owners)

Personal

Single Christian gentleman wishes to meet single christian girl. I am 27, object marriage. Send letters to Box 4254, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Christian Reformed gentleman, age 47, in Central Alberta would like to correspond and or meet with lady age 35-45 preferably of same denomination but will not consider anyone who has been divorced or separated. Please write to #4250, Calvinist Contact, 99 Niagara street St.Catharines, Ont. L2R 4L3.

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Challenging position with progressive Medium Sized Company in Southwestern Ontario.

Applicant must have experience in residential construction and development. Must have full knowledge of all building codes. Will be in charge of Estimating and Cost Control. Material Requisitioning and Scheduling.

Professional Engineer is preferred although not a must. Salary commensurate with experience.

Reply in confidence to:

BOX 843

DAILY COMMERCIAL NEWS

34 ST. PATRICK ST., TORONTO, ONT. M5T 1V2

Volunteer needed

The Lighthouse — Christian Reformed Inner City Ministry of Toronto — is looking for someone to serve full-time for at least one year beginning in June 1978 as a Long Term Volunteer under the Christian Service Corps of the Board of Home Missions.

Requirements: Commitment to Christ, interest in working with people, particularly young people, ability to adjust to core city living. Minimum age — 20. Applicants with some background in teaching and evangelism desired. Ability in the Spanish language would be helpful.



For further information, job description, and application forms, contact:

Rev. Ken Verhulst or Rev. Duane VanderBrug
The Lighthouse C.R. Board of Home Missions
1008 Bathurst St. 2850 Kalamazoo Ave.
Toronto, Ont. M5R 3G7 Grand Rapids, Mi. 49508
Ph. (416) 535-6262 Ph. (616) 241-1691

The Lighthouse

For Sale

Two manual 25 note pedal electric organ made "Minshall" 24 stops. Separate twin speakers, stops for half volume and full organ \$1500.

Employ Wanted

Student, 19, would like summer employment on dairy farm. Able to start May 1st. Room and Board needed. Write: J. Desnoo, P.O. Box 510367, University of Guelph, Guelph, Ontario, N1G 2W1 or phone 824-9752.

I am looking for any type of work, somewhere between Grand Rapids, Mich. and the Hamilton, Ont. area. Have 12 years experience in shipping and various traffic duties, including cost analysis and forecasting. Salary to be sufficient to support a family with three children. Telephone 1-416-689-4833 (collect).

Domestic Help

Housekeeper for Motherless home. Two young, school going children. Modern house in rural area near Oshawa. Duties include child care and household work. Two days per week off. Please write, giving information to Box #4260, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Help wanted

Wanted experienced worker on modern 100 cow dairy farm. Married or single. House available. Wages negotiable. Send all replies to A. Vonkeman & Son, Box 4, Iron Springs, Alberta T0K 1G0. Phone: 738-4442 or 738-4453.

On March 25 it will be the 25th anniversary of the

Christian Reformed Church of Emo, Ont.

This event will be celebrated on July 1 and 2 D.V. Former pastors, members and friends are invited to join us in our celebrations on these days.

Those planning to attend and requiring accommodation, please reply and give particulars as soon as possible. For information contact:

J. deJong
Emo, Ont. P0W 1E0

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 60 member schools in Ontario. The OACS is District X of the National Union of Christian Schools. The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The position is presently under an interim arrangement. The successful applicant should be available by June 30th, 1978 or prior if possible.

DRIVER REQUIRED

Meat processing firm looking for driver by March 31 to handle deliveries, with some in-shop work. Appropriate driver's license required, age 25 years or married preferred. Apply to:

RIDDERIKHOFF'S MEAT PRODUCTS LTD.
1410 Balfour St. Fenwick, Ont. L0S 1C0

Teachers Needed

Science Teacher Required

ABBOTSFORD CHRISTIAN SECONDARY requires a Junior High Science teacher **immediately**. Please phone Principal J.A. Messelink at (604) 859-5528 or (604) 859-3834 for information.

In addition, applications are invited for possible openings in both the Elementary and Junior Secondary grades for the 1978/79 school year. Application forms may be obtained from:

The Principal,
Abbotsford Christian School
P.O. Box #175
Abbotsford, B.C. V2S 4N8

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
English
French

Theatre Arts
Music
Boys Physical Education

Send applications to:

Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

Classified Advertising

CLASSIFIED RATES

Births.....\$6.00
Marriages & Engagements.....8.00
Anniversaries.....10.00
Obituaries.....9.00
Notes of Thanks.....6.00
All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under number \$1.00 extra.

CALVINIST CONTACT
99 NIAGARA STREET,
ST. CATHARINES, ONT.
L2R 4L3

Births

BUMA: "J. praise 100 years. Please send letters of application and complete resume to:
John Tamming, principal
Box 141, Drayton, Ont. L0G 1P0

DUNDAS: Calvin Christian School will be in need of a teacher for grade 1, beginning September 1978. Please send your letter of application including a short resume of qualifications, experience and general background to: Garry Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2. Telephone: school 416-627-1411 or home 416-627-5323.

GUELPH: The John Calvin Christian School is in need of a teaching principal for 1978-79. Please direct inquiries to: Agnes Struik, principal, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: School (519) 824-8860 or home (519) 882-4462.

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:

W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

LINDSAY: Heritage Christian School (Elementary) Lindsay, Ontario, opening in September 1978, invites applicants for the position of principal/teacher. Prior classroom experience required. Immediate response requested. Send resume to Heritage Christian School, Box 724, Lindsay, Ontario, K9V 4W9. Agreement with school's evangelical constitution required.

Marriages

STARING—SMITS: Mr. and Mrs. J. Staring of Mississauga are pleased to announce the marriage of their daughter CLARINA PATRICIA to JOHN, son of Mr. and Mrs. B. Smits of Brighton, on Saturday, February 25, 1978 at 3 p.m. in the Rehoboth Christian Reformed Church in Etobicoke. Rev. H. Praamsma officiating.

VANROOYEN—KRALT: Mr. and Mrs. H. Van Rooyen and Mr. G.D. Kralt, all of Beamsville, are pleased to announce the marriage of their children MARTHA ALETTA and JOHN ARELLUS on Friday, Feb. 17, 1978 at 7:00 p.m. Rev. VanderPlaats officiating. At the reception and music preferred. Please direct inquiries to: Mr. Hubert Huyer, Principal, 2191 Benjamin Avenue, Ottawa, K2A 1P6. Telephone: School—722-5836; Home—729-3526.

ST. THOMAS: Ebenezer Christian School has a grade 1/2 combination vacancy, beginning September 1978. Please send all inquiries to: J. Poull, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: 519-633-0690 (school).

SPRINGDALE: The Springdale Christian School will be in need of a teaching principal for the coming school year. For information or application forms please contact Mr. Wilms, principal, R.R. #4, Bradford, Ont. L0G 1C0. Telephone: 416-775-2651 (school) or 416-775-2551 (home).

STRATHROY: The John Calvin Christian school will be in need of a teaching principal for the 1978-79 school year. Also needed will be a grade 4 teacher and possible vacancies exist in grades 3 and 6. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone: 519-245-1934 (school) or 519-245-1658 (home).

WATERLOO: Cambridge District Christian High School is soliciting letters of application for positions in Math/Science and Communications for September 1978. Send letters and resumes to:
John Vanasselt, principal
Box 244, Waterloo, Ont. N2J 4A4
Telephone: 519-885-0560 (school)

WELLANDPORT: The Wellandport Christian School invites applications for positions in the primary and junior divisions. Duties to commence September 1978. Direct all inquiries to: William Thies, principal, Wellandport Christian School, R.R. #1 Wellandport, Ont. L0R 2J0. Telephone: 416-386-6272 (school).

Teachers Needed

WOODSTOCK: John Knox Christian School Society is in need of a grade 2 teacher. Duties to commence on March 1978 or sooner. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, board Sec., Box 201, Innerkip, Ont. N0L 1M0.

WYOMING: John Knox Christian School is in need of a teacher for a combined grade 1 and 2 class (15 pupils), for the 1978-79 school year. Please direct inquiries to: John Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: 519-845-3112 (school) or 519-845-0295 (home).

LETHBRIDGE, ALTA.: Immanuel Christian School, Lethbridge, Alberta anticipates openings for the 1978-1979 school year. Immanuel Christian is a large school with Kindergarten through grade twelve; enrollment is over 500. Please indicate your grade preference for K. though grade six, and your area of specialty for Jr. and Sr. High. Apply to Mr. H. Konynenbelt, Principal, Immanuel Christian School, 802-6th Avenue North, Lethbridge, Alberta, T1H 1Z1. School phone: 328-4783; Home: 1-328-7195.

SAANICH, B.C.: "Teach where the crocus blooms in January." Applications are invited from teachers interested in a primary teaching position. Those with experience or special training in primary education and music are preferred but all applicants will be considered. Further information available on request. Write: Wm. A. VanDyke, Principal, Saanich Christian School, 671 Agnes St., Victoria, B.C. V8Z 2E7.

VICTORIA, B.C.: Pacific Christian Secondary School — Victoria, B.C. requires the services of a junior high teacher from Sept. 1978. Preference will be given to candidates with some teaching experience and the ability to teach mathematics. The main requirement is flexibility and the desire to be part of a growing school. For details write: The Principal, 1530 Lionel St., Victoria, B.C. V8R 2X8.

FREDERICTON, N.B. The Greater Fredericton Christian School Society is in need of a teacher for their pre-school for the 1978-79 term. We invite you to this challenge of bringing Christian Education in Canada's Picture Province. For information please write: Mrs. John Drost, Sec. 95 Burpee St., Fredericton, N.B. E3A 1M3.

Teachers Needed

Teaching Principal

for interdenominational four room, 8 grade school (Windsor area), completing 2 years in operation. Duties to commence August 1, 1978. Successful applicants must be academically qualified, spiritually mature and enjoy the challenge of administration in a new school. Send replies to:

EMMANUEL CHRISTIAN ACADEMY
P.O. Box 254
Cottam, Ont.
N0R 1B0
Attention: Mrs. Michael Hunter

Edmonton Christian Schools

Administrative Principal

One of a 3-member High School leadership team, complemented by a director of student services and a director of curriculum and instruction. Experienced, richly diversified staff of 16 and student body of 280. Biblical perspectives and positive school and community atmosphere, promise growth and continued reformed education. If interested contact:

G. Ebbers, principal
Edmonton Christian High School
14304-109 Ave., Edmonton, Alta. T5H 1H5

Edmonton Christian Schools

The Edmonton Christian Schools are searching for new and experienced teachers to serve in a progressive K-12 system. Offered are attractive salaries as well as a relocation allowance.

There are openings in various grade levels of elementary and intermediate classrooms. Other openings include curriculum coordination, music, art, remediation, physical education, secondary English, social studies and business education.

The position of Highschool principal is still inviting applicants. Most of these positions are open due to increased enrolment and expansion of program.

On February 20-24 a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact:

Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Tel: 403-475-2818 (school)

Emmanuel Christian
Secondary School

of Vancouver, B.C. opens in September 1978, with grades, 8, 9 and possibly 10.

Staff needs:

- (1) a highly qualified teaching principal with experience in teaching and administration.
- (2) one, or possibly two, other teachers. Positions open only to Canadian citizens.

Interviews may be arranged either in Vancouver, or in the East with the Principal of Fraser Valley Christian High School, in the schedule noted in the adjoining ad.

Send resume and inquiries for further information to:

Rev. P. Walker, acting chairman
5415 Wales St.
Vancouver, B.C. V5R 3M9
Tel: 604-437-8868

Fraser Valley Christian
High School

British Columbia

Due to an anticipated increase in enrolment for the school year 1978-1979, possible vacancies may become available in any of the

major areas of studies

but especially in:

History	English
Business Education	Librarian/Teacher
Home Economics	French

Applicants, especially those with experience, are asked to submit a complete resume soon. Interviews will be conducted, d.v. at Dordt (Feb. 25); Calvin (Feb. 27, 28); Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).

For further information contact:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3.
or phone (604)581-1033 (school) or
(604)581-4938 (evenings).

ST.CATHARINES CHRISTIAN SCHOOLS

Beacon Christian High
School

Invites applications from new or experienced teachers to fill possible full-time openings or combinations in the following areas:

Math, Science

Music

for classroom instruction
choir and band program in the high school and senior elementary classes.

Commercial Subjects,
and Bible

Applicants are asked to write or phone:

John Vriend, principal, 2 O'Malley Drive
St. Catharines, Ontario, L2N 6N7.
Phone: (416) 682-2283 (school)

Calvin Memorial Christian
School

Applicants are invited for the following positions:

a Primary teacher
a Junior teacher
an Intermediate teacher
a Special Education
co-ordinator

a Music teacher for classroom
instruction, choir and the band program in the
senior elementary classes and high school.

Applicants are asked to write or phone:

John Stronks, principal, 300 Scott Street
St. Catharines, Ont. L2N 1J3
Phone (416) 685-0582 (school)

EVENTS

Toronto school is 20 years old

The Timothy Christian School Association in Toronto, Ont. is 20 years old, yet it seems like only yesterday when it first opened its doors. It all began in 1957. Parents believed so much in the importance of Christian education that after sincere prayer and great sacrifices a school was built.

It started out very small — three classrooms with three grade levels in each. The late fifties was the time that the baby boom children reached school age and so in a very short while Timothy's walls could no longer contain the increasing enrollment. Some classes had to be held nearby in the basement of the Second CRC of Toronto. More praying and sacrificing was done and they were blessed with the funds for the greatly needed extension to the school.

Today some of those first Timothy students are sending

their own children there and have marvelled at how well the school has progressed. Now Timothy boasts a music room echoing with the constant sounds of the eager musicians in its band; a library which houses wall to wall books; full remedial programs in addition to the individual attention each child receives from God-fearing teachers. Hockey teams, swimming lessons, school outings, have all become an integrate part of Timothy's system. One can tell that Timothy is no ordinary school, rather it is one which is special and has obviously been richly blessed by the Lord.

Timothy has not stopped growing, it is still going full speed ahead. Parents are aware more than ever before that in this day and age God's children have even a greater need for Christian education and guidance. The association

therefore felt it important that in this fast-pace-society some time should be set aside to stop, to reminisce, and to give thanks for Timothy's twenty years of existence.

For this reason an evening has been organized for all those pioneers of Timothy, all those who were part of its 20 years of growing up. Various people will be speaking that evening about Timothy's past, present and its hopes for the future.

Interested students, teachers, parents and friends of yesteryear and of today are cordially invited to come together on Friday, Feb. 17, 7:30 p.m. in the auditorium of the Humber Collegiate Institute, 1675 Martingrove Road (corner of Martingrove and John Garland). Open house will be held at the school (28 Elmhurst Drive) on the same day from 1-3 p.m.

Characters live on

The real Maria by Maria Von Trapp; published by Avon; 240 pp. paperback; price: \$1.75 (ninth printing). Reviewed by Berta Hosmar.

The Real Maria, a bestseller, is the true story of the beloved heroine of "The Sound of Music". In it Maria tells of her childhood, her brief stay in the convent, and finally her marriage to Baron von Trapp. We read about the Trapp family's desperate flight from Nazi Germany and their new life in America.

The Trapp family Lodge is in Stowe, Vermont, about 400 miles from Toronto. A few years ago we visited the Lodge and the gift-shop, and saw Maria von Trapp in person.

The book is warm, easy to read and full of humor. Maria is a devout Catholic and she recognizes the will of God in all things that happen to her and her family. She is very honest about her own failures, which adds to the charm of the book. In the last two chapters; "The New Pentecost" and "A new beginning" Maria tells us about her new commitment to Jesus Christ and her baptism with the Holy Spirit.

This is a book that will bring hours of joy to the reader.

Holland Christian Homes Inc.

Sons and Daughters profit too when Grandparents have a good Home in their old age.

Your financial help is welcome. Your active support necessary! Send your \$10.00 membership fee to: P.O. Box 4127, Stat. D., Hamilton, Ontario.

25th Anniversary

The congregation of the

First Christian Reformed Church of Medicine Hat

Extends a warm and special invitation to all former members to join us in the celebrations.

BANQUET AND SOCIAL EVENING
FRIDAY, APRIL 7 — Colombia Hall, 6:30 p.m.

SPECIAL ANNIVERSARY SERVICE
SUNDAY, APRIL 9 — 10 a.m.


For accommodations, further information please contact,
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On March 25 it will be the 25th anniversary of the

Christian Reformed Church of Emo, Ont.

This event will be celebrated on July 1 and 2 D.V. Former pastors, members and friends are invited to join us in our celebrations on these days.

Those planning to attend and requiring accommodation, please reply and give particulars as soon as possible. For information contact:

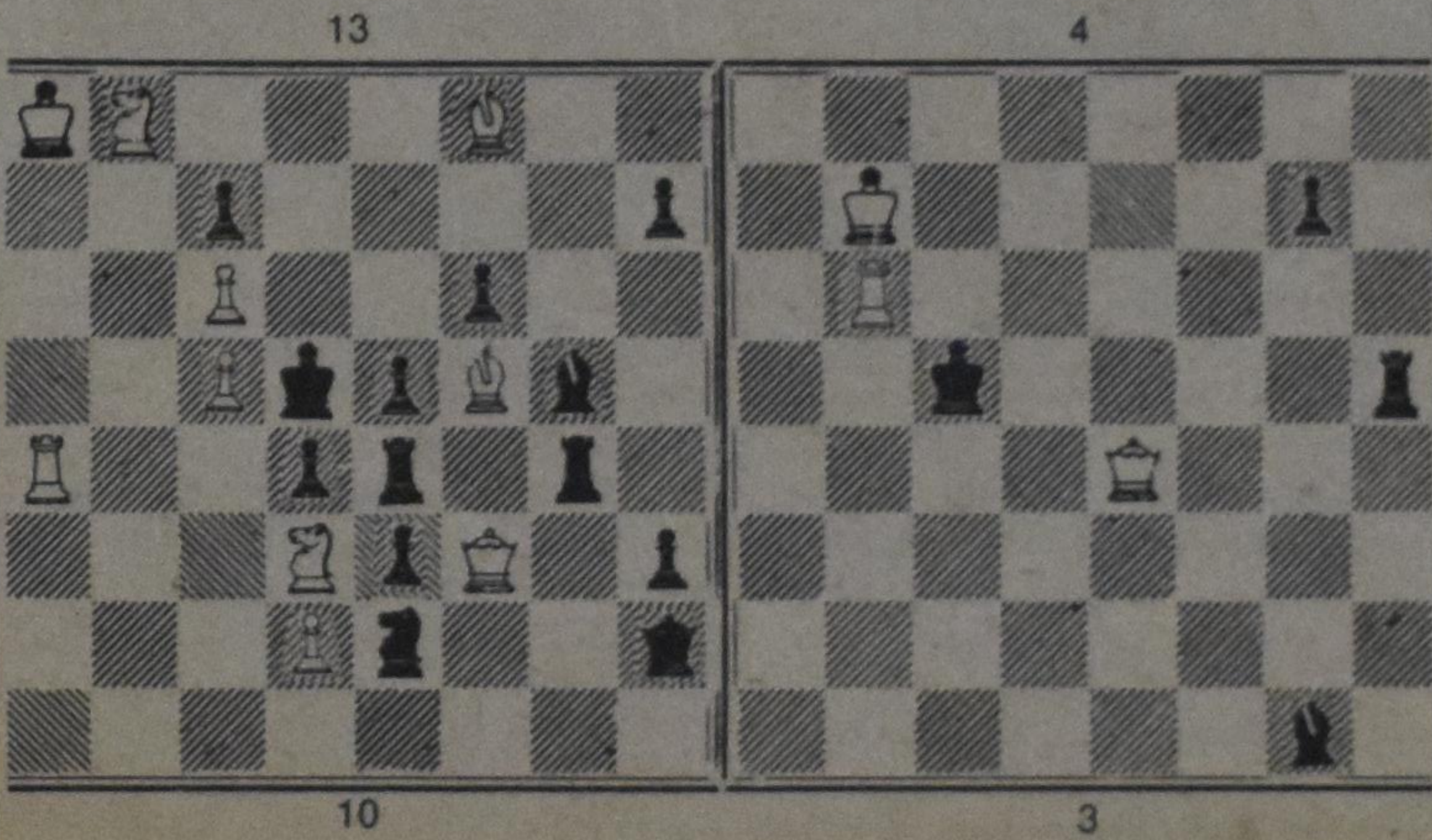
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LET'S PLAY CHESS

editor: Pete Layer

SECOND SERIES OF PROBLEMS IN FEBRUARY

#733 K.A.L. Kubbel, Russia, 1935 #734 W. Speckmann, Germany, 1956



3-mover 3 pts 2-mover 2 pts

Notes:

1. Mr. Kubbel won a first prize with #733. I doubt whether he found that surprising since he already had more than 70 first prizes by then. Here is a hint to help solve this one: Try to divide the board into two sections — Black has control over the first section, and white over the other section. You will find that nearly all the action is in the area controlled by Black — all except White's third and last move! Please indicate the key, threat and all variations.

2. Mating the King in the middle of the Board is never easy. If you were playing White in #734 in a real game you would probably not try to mate in 2! However, Mr. Speckman has hidden some "pretty" mates in there that are worth looking for. Please indicate the key and threat, if any.

3. The deadline for all the February problems is March 20 for those who live in Ontario, and five days later, postmarked for those who live elsewhere.

CALENDAR OF EVENTS

Canadian Reformed Theological College lecture series.

Feb. 2- Five consecutive Thursdays, 8 p.m., college building, 374 Queen St. S., Hamilton, Rev. G. Van Dooren, lecturer. Theme: The teaching ministry of the church: the preaching ministry, teaching the four fundamentals, training for the offices, talents for building up the Body, equipped for Kingdom service. Admission is free.

Canadian Reformed Theological College lecture series

Course three in the free lecture series offered by the Theological college of the Canadian Reformed Churches will be held on consecutive Thursdays from 8-9:45 p.m., from Feb. 9 to March 9. Topics include Israel's Institutions: Bible and Archaeology, family life, society, government, law and justice, war and peace. Lecturer is Prof. H.M. Ohmann and the series will be offered at the college building, 374 Queen Street S., Hamilton.

The Salem Christian Mental Health Ass. will sponsor marriage enrichment conferences in Ancaster, Ont.: Feb. 17-19; in Aurora, Ont.: Feb. 24-26; in Ancaster, Ont.: Mar. 17-19.

April 15 National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.

Next issues of C.C.:		
Dated	Mailed	Ad deadline
Feb. 10	Feb. 8	Feb. 6
Feb. 17	Feb. 15	Feb. 13
Feb. 24	Feb. 22	Feb. 20

Books

The christian connection in North America

A History of the Churches in the United States and Canada; Oxford History of the Christian Church by Robert T. Handy; published by Oxford University Press, New York, 1977; 471 pages; price: \$22.95. Reviewed by Rev. John Bolt.

One of the unique features of the Reformed church family in North America is the fact that the various Reformed denominations cross national boundaries. While this is not without its difficulties (particularly in addressing the respective governments of each nation) it does give beautiful expression to the properly international, catholic character of the Christian church. Furthermore, it also reflects the close and interdependent relationship of churches in the two countries.

While there are such close ties and common theological foundations, common roots, and common concerns, there are also some profound differences between American and Canadian Christianity. If we are to understand the similarities and identities and become sensitive to them, we must explore the history of the Christian Church in both countries at the same time.

For that reason this history of the Christian Church in the United States and Canada is a significant contribution not only to historical scholarship and a

wonderful book for historians, but also to the goal of better understanding between Christians on both sides of the border. It is the first attempt to include the history of both American and Canadian Christianity in one volume and it is a highly successful attempt.

The focus of Prof. Handy's study is upon the church in its relation to society at large and not only to its institutional history. Here one of the significant differences between American and Canadian Christianity becomes evident. According to Hardy, under the influence of Puritan Calvinism in particular, American Protestant Christianity has always been dominated with the vision of the Kingdom of God and has regarded America as the chosen people of God. In Canada, however, religious feelings were not able to "agree" on a single providential interpretation of Canadian destiny, and hence no "generally acceptable religious interpretation of national purpose..." emerged (259-60). In other words, a Canadian equivalent of a unified vision of "the Kingdom of God in America" did not develop.

This conclusion is not entirely correct, in my judgment, since the Social Gospel movement earlier in this Century did clearly develop and preach such a vision. (I would strongly encourage interested readers to look at Richard Allen's *The Social Passion*,

published by the University of Toronto Press, for an excellent study of this interesting movement.) It is true, however, that these religious feelings were for the most part limited to evangelical Protestant churches and were not transferred completely to the nation. The primary reason for this is the fact that in addition to Protestant evangelicalism, Canadian Christianity had two other major and significantly different forces — French-Canadian Roman Catholicism and English-Canadian Anglicanism. Handy describes these conflicting ideals and motives with great clarity. This background is very helpful for understanding the situation in Canada today.

A history book is somewhat difficult to review. Rather than going into a detailed overview of the historical data let me just share with Calvinist Contact readers some thoughts that were aroused by my reading of this excellent study.

Sometimes I have the impression that we, Reformed Canadians of Dutch descent, mistakenly assume that our "kingdom causes" and distinctively Christian social and political action are unique to us. One of the reasons for this is no doubt the fact that our presence in Canada, for the most part, only goes back to the early 1950's. However, a close look at the history of the numerous "kingdom causes" of the

Christian churches in Canada and the United States, particularly in the late 19th and early 20th Century is not only necessary to put that myth to rest but can also be instructive for us. Serious efforts to Christianize Canada and to create a distinctively Christian social order have been attempted. While we must continue to be concerned with the application of the gospel to "all of life" we ought also to be aware of the dangers involved in too easily identifying certain causes, movements, or organizations with the Kingdom of God. Often the failures and mistakes of these movements are then seen to be failures of God's kingdom and may lead to rejection of the Christian faith. Also, an awareness of these previous attempts and their failures as well as their successes may help to make us more sensitive to the reluctance of other evangelical Christians to quickly get on the bandwagon of Christian organizations. This is not to deny the crucial importance of Christian political and social action, only to call attention to the facts that we must take into account in our own efforts.

Our church libraries should therefore contain volumes on the history of the Christian church in North America and church members should be encouraged to read them. Such books will help us understand our fellow Canadian Christians better and also

help us become sensitive to some of the differences between us and our American Reformed brothers and sisters. They also provide a much needed perspective on the very important task of being a faithful witness to the Lordship of Jesus Christ over all of life. While this is an expensive volume (that's why I suggested it for our church libraries) it is, in my judgement, one of the better introductions to the history of the church in North America, particularly because of its focus on the U.S. and Canada together.

This volume is the first in a projected 20 volume series, *The Oxford History of the Christian Church*. If this volume is any indication of the quality and scope of the forthcoming volumes, this series will be the standard work in Church History for many years. Both the author and the publisher are to be commended for the high quality of this initial volume.

SILENT THOUGHTS AND SILHOUETTES

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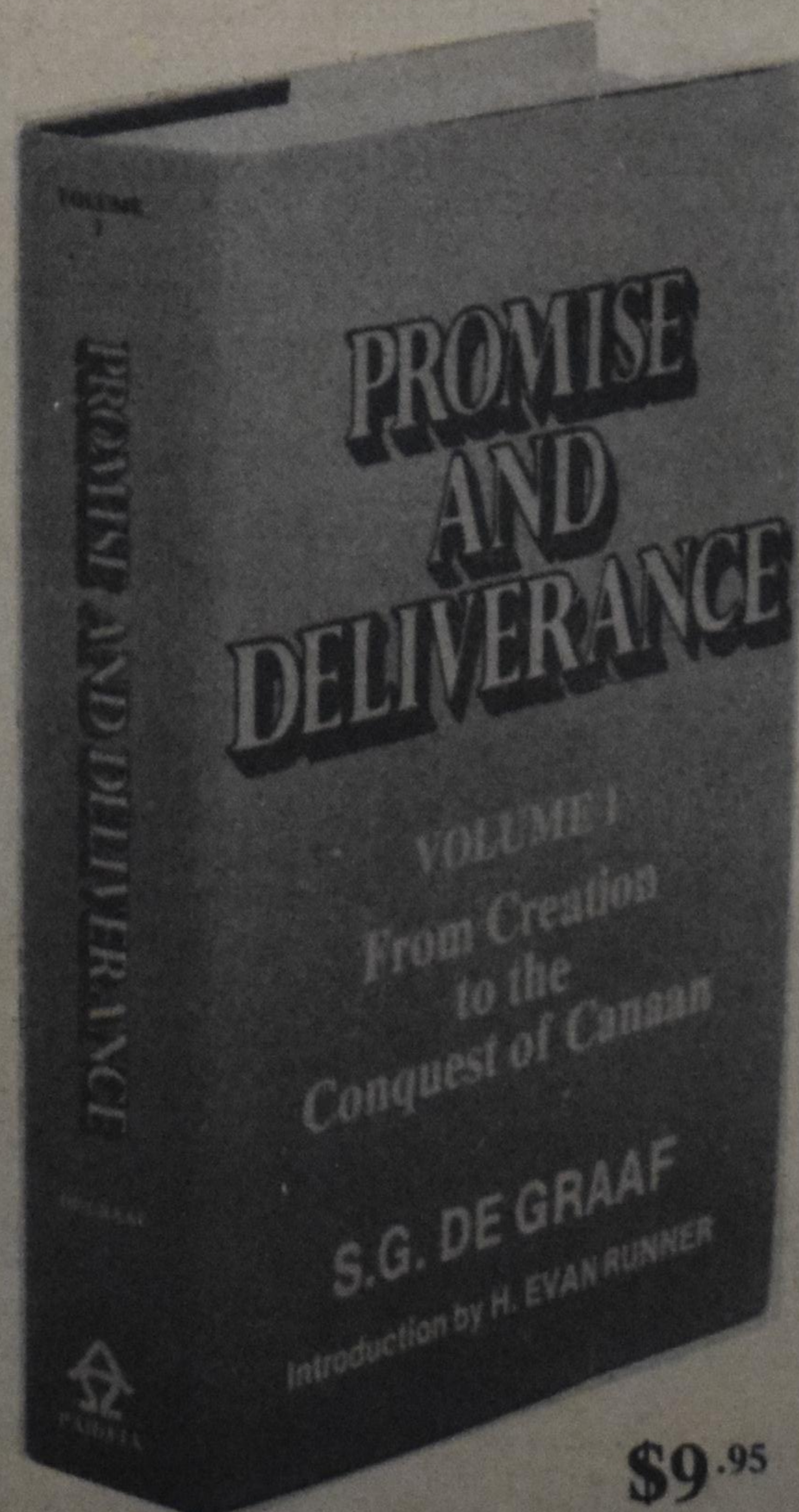
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